



E.C.N.L.

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The Anglican and Eastern Churches Association

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Contents

	Page
Editorial	1
The General Secretary's Notes	6
The Assistant Secretary's Notes	11
The 1981 Iona Pilgrimage	13
Anglican/Orthodox Joint Doctrinal Discussions	14
The Problem of the Orthodox Diaspora: A Reply to Archbishop Paul of Karelia and All Finland	18
News Items	22
Reports and Communiques	28
Book Reviews	31
Reviews of Recorded Music	39
Marian Trilogy	45
Notices	47
Letter to the Editor	48

No responsibility can be accepted either by the Committee or by the Editor for the views expressed by the various contributors.

Eastern Churches News Letter

EDITORIAL

The rising costs of ECNL

Escalating costs of producing this Journal forced the Committee to authorise the printing of the 1981 and subsequent issues to be put out to tender. As a result of this we now have new Printers, and we shall be able to maintain the price of each issue at the present £1, at least for 1981. We are very appreciative of the high standard of quality maintained over recent years in the production of *ECNL* and we have every confidence that this quality will continue. Eventually, like everything else, the cost of each issue to the reader will have to be increased, together with the corresponding annual membership fee. The Committee are well aware, however, that many subscribers are now retired and living on a pension and every effort will be made to keep such increases to the minimum. It may be feasible to have a special reduced rate for retired clergy, but we would wish to avoid this if possible because of the corresponding increase in administration involved. The best way of ensuring that membership fees are kept to a minimum is by increasing the membership. Any increase in circulation of the Journal will make it more attractive to prospective advertisers, and so enable a small advertising revenue to be built up. Such increased circulation is essentially a matter for each and every member of the Association. In 1981, there may well be increased circulation as a result of the Iona Pilgrimage, but this will at best be small. Every present member should make it an aim for 1981 to introduce at least one new member. It will also considerably help if *ECNL* can be sold through church bookstalls and through the normal retail outlets for religious books and magazines. This is something which the Committee is pursuing, but again it is the general membership who can make the most significant impact by making a point of asking that the Journal should be stocked by their local Church and religious bookshops.

The content of ECNL

At the 1980 Annual Festival of the Association, Archbishop Methodios was critical of the content of this Journal, though it was not made precisely clear just what type of material currently included should be omitted in future, nor what the present omissions are. Basically, *ECNL* includes reports from the Officers of the Association, copies of general reports of joint Anglican/Orthodox interest, news from various Orthodox jurisdictions, reviews of books and recordings, extracts from books or journals of particular relevance to the aims of the Association, and original articles of historical or theological interest to the readership. There is an opportunity for publication of letters to the Editor and general notices, and it is hoped that, if space permits, it will be possible to include short devotional articles and poetry. It should be remembered, however, that there is

no paid secretariat. The Officers of the Association and the Editor of *ECNL* fit their duties into such spare time as they may have. Again, this is a matter where the general membership can greatly assist by sending in material direct to the Editor which is felt to be suitable for inclusion because of its interest to members of the Association. News items in particular are especially welcome. We want to hear of any Anglican/Orthodox collaboration or discussions held locally in any part of the world. It is especially important that the Editor should receive copies of Orthodox journals from the various jurisdictions; what is received at present is hopelessly inadequate because it is a highly unrepresentative selection. It is also important that we be kept informed of plans for joint Anglican/Orthodox meetings well in advance, so that the Editor or one of the Officers can attend as an observer or, if this is impracticable, arrange for a report to be sent for inclusion in the Journal by one of the members taking part. We are very grateful indeed to all those who do send copies of their publications and news to the Editor; without their continuing collaboration producing this Journal would be a well-nigh impossible task. Often, the complaint of editors is that they receive too much material; in the case of *ECNL* this is certainly not true. Although every effort is made to look out for interesting material for inclusion, in the last resort the bulk of what is printed will depend upon what is sent in. Members of the Association and other readers, it is up to you!

Anglican/Orthodox relations

The report on the joint conversations at Llandaff (which appears elsewhere in this issue of *ECNL*) makes it clear that it is not the present intention of the Orthodox Churches to alter the nature of the talks significantly despite the difficulties associated with the ordination of women in certain parts of the Anglican Communion. For this, all our members can surely be deeply thankful. However, it is clear that it is not only the ordination of women which is providing cause for concern on the part of the Orthodox. The indiscipline of certain Anglican theologians and the failure of the Anglican Church to take any formal steps in this matter raise the important question of the nature of authority in the Anglican Church. Further, they also raise the question of how it is possible to determine precisely what the Anglican Church officially regards as the deposit of Faith entrusted to its care. It is clear that it is possible to deny specifically some of the basic tenets of the Christian Faith and yet retain a licence to preach and administer the Sacraments in the Anglican Communion. It may well be that this is simply because it is not in the nature of Anglicanism to indulge in witch-hunts, however outrageous the behaviour of some of its members. If this is so, then the point needs to be made very clearly and publicly, particularly to the Orthodox, who are often bewildered by what appears in print from Anglican writers.

In the matter of the *filioque*, assurances have been given to the Orthodox on many occasions at and since the Bonn conversations of

1875 that Western Christians, outside the Roman Communion, do not differ in essential faith from their brothers in the East. These assurances do not seem to have been seriously backed by action, and the removal of the *filioque* should now be a matter of some urgency within the Anglican Communion. The other party to the 1875 Bonn conversations, the Old Catholics, have long since removed the offending clause. It has remained a matter of some curiosity to the Orthodox as to how two Communions, who do not recite the same creed, can be united together!

However, it is the future which is more important than the past, and it is crucial that the Anglican Church, and perhaps the Church of England in particular, should not take decisions which will raise further difficulties in the progress towards the closer Anglican/Orthodox relations to which this Association is dedicated. Ordination of women in the Church of England is something which would obviously have very serious consequences, but is it not true that the present proposals for pan-Protestant covenanting will effectively let in women "priests" by the back door? Before proceeding to approve the covenanting proposals, the General Synod should very seriously consider how the Orthodox will view a situation in which non-episcopal ministries are formally recognised, including those which currently include women in orders equivalent to that of presbyter. How can this be seen to be consistent with Anglican claims to be a true part of the Church Catholic adhering to the traditional threefold orders and the succession of bishops? It may be that the majority of Synod members care most for the one-sided Protestant ecumenism which is so often a substitute for the path to the true unity of the Body of Christ. It is, of course, true that the Church of England has been encouraged on this path towards covenanting by the Roman Catholics, who have been party to the conversations, but it could be asked what precisely has been the motive underlying such encouragement! So long as the Church of England remains a potential bridge between Roman Catholicism on the one hand and Protestantism on the other, without identifying with either side, serious dialogue with the Orthodox Churches has some chance of having a fruitful outcome. What will be the effect, however, if the Orthodox are faced, not with the Anglicans as an independent Communion, but with a body the Mother Church of which is integrated into a clearly Protestant alignment of Churches? We cannot predict the effect here and now, but it would be a sign of the true friendship between Orthodox and Anglicans if the former were to give some intimation of the likely effect of covenanting in England on Anglican/Orthodox relations before it is too late and irreparable damage has been done. All this is very much the concern of this Association, whose ultimate aim is the full union of the Anglican and Orthodox Churches.

Religious broadcasting

One of the problems of ecumenical activity is the proliferation of the various Protestant Churches and sects, all of whom claim

representation on various ecumenical bodies and who consequently obtain an effective influence wholly out of all proportion to the numbers whom they actually represent. This problem also seems to have its effect on religious broadcasting in the United Kingdom. The disproportionate allocation of air time on both radio and television becomes patently obvious when it is realized, for example, that the Orthodox now form the third largest Christian Communion in England. The policy of the British Broadcasting Corporation results in a wholly disproportionate amount of air time going to the various Protestant denominations with the consequence that the great traditional truths of the Christian Faith, as embodied in Orthodoxy, are very seldom presented. The situation is made much worse by the fact that much of what goes under the heading of "religious broadcasting" is only highly peripheral to the Christian Faith; indeed, many so-called Christian speakers and commentators have little to say beyond what any socially well-intentioned pagan or agnostic might contribute.

Recent experience in local radio has brought this point very much to the fore. Every excuse is put forward against proposals designed to present the Christian Gospel in all its fullness to the community. The most usual excuse is that care must be taken "not to offend"—it is simply not appreciated that the Christian Gospel has always been and will always continue to be an "offence" to certain people. In the case of independent radio, there is also always the "big stick" of the listening figures wielded by the advertisers. It does not seem to be appreciated that when Christ preached His message of hope and love He drew large crowds with His words. The Christian Gospel remains what it has always been, an amazing message of good news—why it is assumed that the broadcast of this good news would lead to a universal switch-off is surely very difficult to understand. The public are tired of the misrepresentation of the Christian Faith by the broadcasting authorities; people know full well that Christianity does not consist of jolly magazine programmes and dreary pop groups. They know that what passes for Christian broadcasting is largely irrelevant to the world's problems. There is surely direct evidence from the United States that when the Gospel is presented uncompromisingly people switch *on*, not off.

The excuse often put forward for not broadcasting Orthodox services, on the grounds that they are either in Greek or Church Slavonic, no longer holds good. There are a number of places where regular English services are held, and there are many English-speaking Orthodox priests in the United Kingdom who could make significant contributions to various aspects of religious broadcasting. There is clear evidence from the activities of associations such as this that there is a very wide interest amongst Western Christians in Orthodoxy. Orthodox services are particularly suited to television presentation because much of their impact is visual. Orthodox comment on religious and other affairs can add an entirely new dimension to debate and discussion, not least because Orthodoxy

presents the Christian Faith undiluted and undistorted by Western secularism. The actual message may be an ancient one, but it is liable to sound refreshingly new amidst the humanistic platitudes which pass so often today for the Christian Gospel.

There is evidence that the broadcasting authorities do occasionally react to public pressure if it is sufficiently persistent and well-directed. Members of the Association ought to consider if they are satisfied or not with the present state of religious broadcasting and if they think that the sharing out of air time between the various denominations truly reflects the actual situation in England, where the Anglicans, Roman Catholics and Orthodox (in that order) represent the three largest groups of Christians in the country. Dissatisfaction should be expressed using pen and paper not merely to the broadcasting authorities but also in the national and local press.

Letters to the Editor

In 1980 only one letter to the Editor was received, and it was duly printed in the Spring issue. One further letter appears in the present issue. It is hard to believe that readers of *ECNL* have few if any views on anything pertaining to Anglicanism and Orthodoxy. The present editorial has been deliberately somewhat lengthy and has covered several widely differing subjects, perhaps at times somewhat provocatively. Your response through the medium of a letter will be very much welcomed and, subject to reasonable length and the usual laws of libel, will almost certainly appear in a future issue. This is a challenge to all our readers!

Welcome to *Sourozh*

Since the last issue of *ECNL* a new Orthodox publication in English has made its appearance. This is *SOUROZH: A Journal of Orthodox Life and Thought*, edited by Fr. Basil Osborne and published by the Russian Patriarchal Diocese in the United Kingdom. It is a brave venture, appearing as it does in a period of general economic difficulty when many journals are finding it increasingly difficult to maintain their existence. From the Editorial in the first issue, that of August 1980, it is clear that a much wider readership is envisaged than the membership of the Diocese of Sourozh and that, to attract such a wide readership, material will be included which represents the Orthodox contribution to a great variety of important topics of current interest. Especially welcome is the intention to publish translations of material which has previously been available only in the Russian language. We therefore commend not only the Journal itself but also the courage and faith of all those who took the decision to launch out with this new venture on the basis of what must surely be, in material terms, comparatively slender resources. Welcome to *Sourozh*; long may it prosper!

THE GENERAL SECRETARY'S NOTES

News from St. Dunstan's-in-the-West

I am happy to be able to report that my Romanian Orthodox colleague at St. Dunstan's, Fr. Sylviu-Petre Pufetele, has now been joined by his wife, Gabriella, and their son and two daughters. The Queen Mother's procession passed St. Dunstan's on 16th July and a party of Anglicans and Romanian Orthodox watched the pageantry from the forecourt of the church. We had decorated the railings with flags bearing the device "M.R.", not in order to upset our good and friendly neighbours, the Protestant Truth Society, with Mariolatry, but just to add a spot of colour to the proceedings. Princess Margaret looked decidedly puzzled by these flags, and, when questioned by a City policeman about what they signified, I was able to inform him that "M.R." stands for "Mamma Regina" or the Romanian for "Queen Mother". He looked suitably impressed! After the procession was over, we celebrated the Eucharist for Her Majesty's intentions and then adjourned for a wine and cheese party in the vestry whilst listening to the address by the Archbishop of Canterbury on the Queen Mother's 80 years.

We have said farewell in Fleet Street to the Very Revd. R. L. P. Milburn and his wife, Mildred, who have retired from the Temple Church to their country house in Herefordshire. Bobby Milburn will be sadly missed in the Temple. We wish them both every happiness in their retirement. The new Master of the Temple is my former tutor, Canon Joseph Robinson, who returns to London from Canterbury, having been formerly at St. Paul's Cathedral. We wish him well on his new appointment. We offer our congratulations and "Many years" to Dr. Hugh Richards, who celebrated his 40 years in the medical profession with an ecumenical buffet supper at *La Traviata* in Fleet Street. The guests included the whole Christian spectrum from Bishop Guazzelli of the East End jurisdiction of the Archdiocese of Westminster to Pastor Fabricius of the Church of Denmark.

Extracts from the diary

1st June: I preached at the Temple Church on "the Church in Romania".

19th July: Fr. Beal and I assisted at the wedding of Dr. Faoud Megally's daughter, Janet, at the Coptic Church in Allen Street. It was a very beautiful and moving Service, which was followed by a splendid reception at the Dolphin Square Restaurant.

22nd August: I attended a reception given by the Romanian Ambassador at the Embassy. What seemed to matter at this event was that one has a love for Romania and its people rather than having any particular political affiliation. Members of the *ancien régime* and Serbian Royalists mixed freely with the rest!

13th-27th September: I took part with my regiment in the NATO exercise Crusader, during which I managed to slip away to visit Fr. Tomislav Markovitch and his wife Melitza. Fr. Tomislav is the

Chaplain to the Mixed Service Organization and Parish Priest for the Serbian refugees and workers from Yugoslavia in the Rhine Valley area. It was very moving to see the factory workers studying the Bible at the Saturday afternoon Bible Class, many of them encountering the Gospel for the first time. Visitors to the Dortmund area will find a warm welcome in this Serbian outpost located in the Roman Catholic Presbytery at Dortmund Kley.

14th November: Andrew Bond and his wife Maria (nee Galitzine) came to supper, and we exchanged news on Orthodoxy in Great Britain. Andrew runs the St. George Orthodox Information Service which publishes a regular bulletin on Orthodox Affairs.

22nd November: The Romanians gave their Annual Party for their Anglican and other friends at St. James's Hall, Sussex Gardens. One always looks forward to the raffle because everyone who buys a ticket receives a prize! The national folk dances and the Gypsy band were enjoyed by all who had the privilege of attending.

9th December: A small representative group from the Association will be presenting the Archbishop of Canterbury with a gift of a paperweight bearing the badge of the Association as a somewhat belated enthronement present.

The Joint Anglican/Orthodox Conversations

I was able to visit St. Michael's College, Llandaff, Cardiff, during the period of the official conversations. I "observed" one of the sessions on "the Nature of the Church" and was able to renew acquaintance with Metropolitan Vassily of Caesarea, Suffragan to His Holiness Patriarch Benedictos of Jerusalem, Archbishop Vassily of the Russian Patriarchal jurisdiction in Brussels, and the Romanian professor who had spent a couple of nights at my house before travelling down to Wales. I also renewed acquaintanceship with Dr. Andreas Tillyrides, who subsequently spent a fortnight or more examining the very interesting archives of the Association in order to further his work on Anglican/Orthodox relations. Dr. Tillyrides is hoping to be able in due course to write a history of the Association. This will, however, require outside financial backing, and the Association will be very glad to hear from any person or organization willing to support this project.

Visit to Prince Tomislav of Yugoslavia

During the Summer, Frs. Pufetele, Moraru (of the Romanian Church), Beal and I were entertained to supper by H.R.H. Prince Tomislav on his farm near Billingham. The Prince is half Romanian, being the grandson of Queen Victoria's grand-daughter, Queen Marie of Romania. He is hoping that a chapel may be built on his land so that there may be a spiritual centre for the many young Yugoslavs who visit his farm.

Russian bazaar

The gloom of November is generally lightened by Church bazaars, and the Russian Bazaar in aid of the Russian Old People's Home in

Chiswick is an occasion when Russians of both the Patriarchal and Church-in-Exile jurisdictions can get together for a day, raising money for the aged and renewing old friendships which have often been strained by the division in the Diaspora. This year the sum of money raised for this excellent charity was even larger than in previous years. Readers who can should support the Paschalide Bazaar which will be held at Chelsea Town Hall.

Requiem and Panikhida for Dr. Nicholas Zernov

The memorial service for Dr. Nicholas Zernov, arranged by the Fellowship of Saint Alban and Saint Sergius at St. John's Church, Ladbroke Grove, in October, brought together members of this Association and members of the Fellowship. It was good to be able to give the Chalice at Communion with Fr. Gareth Evans, Secretary to the Fellowship, and to meet so many old friends at the reception afterwards at St. Basil's House. I discovered to my shame that I had not been in St. Basil's House since I became General Secretary of the Association, but I intend to make up for this in 1981. The House now has a superb bookshop and library and is well worth a visit and a browse through the books. Intending visitors should contact Fr. Evans before dropping in.

Visit to Chichester Theological College

In mid-November I visited Chichester Theological College to speak to a Catholic Renewal group on the present state of Anglican/Orthodox relations. It was a very well worthwhile visit and thanks are due to John Corbyn for making the arrangements and providing an excellent supper afterwards.

Visit of the Armenian Patriarch in Lebanon

Early in 1981 we are expecting a visit from His Holiness Lord Karekin, Catholicos of the Great House of Cilicia, as the Armenian Patriarch in Lebanon is styled, and we are looking forward to this occasion. The Great House of Cilicia is rather like the Archbishopric of York in the hierarchy. It is disputed among Armenians, however, as to whether Etchmiadzin or Cilicia is the greater see. Happily, the former rivalry between the two Catholicates is now at an end. It is hoped that His Holiness will arrive in February and, perhaps, sing a Litany or Vespers at St. Dunstan's-in-the-West. Details will be announced in the press.

The Annual Festival 1980

Our 1980 Annual Festival was very well attended even though Saturday is a bad day for the clergy and October not a good month for travelling. Our Orthodox President, Archbishop Methodios of Thyateira and Great Britain, gave the address at the Mass and urged us to spread our ecumenical contacts to the people in the pews in both our Communions (even though "in the pews" is hardly a description of the Orthodox), so that rapprochement could be brought down from the stratospheric heights of the theologians. He also slated

Anglican theologians for their indiscipline and questioned where Anglican authority actually lies. Some people seemed upset by this kind of straight talking, but we must be able to take the rough truth with the smooth words of inter-Church diplomacy, otherwise we can never advance in love. This Association has always prided itself on not being a mutual admiration society but a gathering of Christians who can speak the truth to each other in love. One of the reasons for the ecumenical movement being at present in the doldrums is the fact that we are too frightened of causing offence in anything.

In the afternoon, Dr. Geoffrey Rowell, Chaplain of Keble College, gave a learned and fascinating address on the Oriental Churches.

After the Festival, in the evening, I was able to give the greetings of the members of the Association to His Eminence Metropolitan Filaret of Minsk, Exarch of the Russian Patriarchate in Western Europe, who was in London for a visit.

Support for Christians in the Soviet Union

Early in 1980 many members of the Association attended the Service, led by Metropolitan Anthony of Sourozh in St. Martin-in-the-Fields, when Western Christians and Eastern Christians resident in the West gathered to support those who are fighting for the rights of the peoples of Russia in accordance with the agreement signed by the Soviet Union at the Helsinki Conference. Among those to whom we were giving our prayerful moral support was Fr. Dudko of the Moscow Patriarchate. Since then extreme pressure has been placed on Fr. Dudko and he has been forced to recant his defence of human rights. His letter to His Holiness Patriarch Pimen of Moscow is a sad one. It has been printed in the English edition of the *Journal of the Moscow Patriarchate* but significantly without comment. This is very unusual as the Journal has included numerous political comments on such questions as the warlike intentions of the United States as evidenced in its involvement in Vietnam and the peaceful intentions of the Red Army in its intervention in Afghanistan—but on Fr. Dudko there is no comment. Here, there would seem to be a sign of hope that the Patriarchate is not prepared to join in the almost hysterical condemnation of one of its priests who, God knows, has suffered enough as a Confessor of the Faith already. The text of the letter is as follows:

OPEN LETTER

To His Holiness Patriarch Pimen of Moscow and All Russia
YOUR HOLINESS—in deep humility and repentance I am writing this letter to you. It would have been better if I had written it earlier, but evidently it pleased God that my pride should be humbled, my pride that was deeply rooted in me for many years and which could not be overcome until I had personally experienced my shame.

I am utterly disgraced, and no one is to blame but myself. It took me great courage to admit this. But, glory be to God, I had enough strength for this and now I turn to Your Holiness as a newly-born. My first words are: forgive me. I tried to teach you, to show you that you were following the wrong path. But you are following the very path taken by your predecessors. Upon this path the Church is standing and doing her work; the other way is mere bustle and politics into which I was enticed and of which I am now sincerely repentant.

God's work is accomplished meekly and quietly, patiently and humbly, and not as I fancied.

I dare not beg of you to make me one of your servers, it will be enough to be, as it says in the Gospel, a hireling at the eleventh hour; to be near my Russian Church which is doing the work ordained her by God. Forgive me my stupidity, all offences and trouble I caused you, my spiritual children and all the faithful, not to mention the shame I brought upon my Motherland through my ambition and because of which I am now disgraced.

I would also like to stress that I did not heed the Gospel behest: *there is no power but of God*. Now I fully realize this. Indeed, I am guilty before the Soviet power, not just a power, but the power under which the Patriarchate has been re-established, which was abolished under Peter I, who considered himself a defender of Orthodoxy.

Your Holiness's humble obedientary, unworthy to be called a priest, but if you will allow, I shall dare sign myself
Unworthy priest D. Dudko

June 5 1980

If Fr. Dudko is guilty, then Sir Thomas More is guilty, Dietrich Bonhoeffer is guilty—guilty of fighting against inhumanity; but this is not a sin known to Christians.

By the time these notes reach you it will be well into 1981—three years off the ominous 1984 of which Fr. Dudko's "confession" is a sad herald, but another year in which we shall continue our work of trying to bring a little nearer the Kingdom of truth, righteousness and peace. May we all, as members of this Association, hasten that Kingdom by making contact with our Orthodox fellow-Christians in the country in which we live and by remembering in our prayers those like Fr. Dudko who have made an effort to defend the rights of human beings suffering under régimes such as that in the Soviet Union.

John Salter

THE ASSISTANT SECRETARY'S NOTES

The Anglican Communion, along with all the historic Churches of Christendom, is celebrating this year the 1600th anniversary of the Holy Oecumenical Council of Constantinople of 381. It was this Council which gave to the whole Church the Niceno-Constantinopolitan Creed usually called "the Nicene Creed" in the West. This is the Symbol of Faith which every Christian must accept and believe. It is included in every Liturgy and, before it is confessed, the celebrants exchange the Kiss of Peace and then turn to the faithful and bow in order to show that they are at one with each other in love. Yet the Creed is not just a statement of faith; it is more—it is the expression in human words of the loving action of God in sending His Son into the world in order that all mankind might be saved and share in the life of the Incarnate Word.

The first Council of Nicaea (325) was celebrated in 1925 in Westminster Abbey with a great Liturgy of thanksgiving which representatives of almost all the Orthodox Churches attended. Two Patriarchs were present. This important celebration was arranged by the Anglican and Eastern Churches Association, and it opened the way for further and closer relations between the Anglican and Orthodox Communions. Then in 1931 a very large delegation from the Orthodox Churches came to the Lambeth Conference and the foundation was laid for the first formal theological discussion between the Orthodox Church and the Church of England, though the Russian Church was not able to be represented at either of these events. In 1935 there was the important theological meeting between representatives of the Church of England and the Romanian Orthodox Church, and in 1956 a meeting with the Russian Orthodox Church. Today we have the pan-Orthodox/pan-Anglican theological discussions and we are looking forward to meetings with the Holy Oriental Orthodox Churches. So we continue to pray and reach out in love to all our brethren in Christ.

Orthodoxy is not something which we can learn from books. We come to know Orthodoxy through the incarnate life of Christ in the Divine Liturgy and in the whole liturgical life of the Orthodox Church. Constantinople and Nicaea are sacred places in that they have been the centres of monastic life where the great holy Fathers of the Church have lived and prayed. The Fathers discovered through contemplation the reality of the great fundamental truths of the Christian mysteries, and it is to them that they are led back in our search for the sources of our theological, liturgical and spiritual tradition.

Theology must have its roots in contemplation. It must be prayed and expressed in worship and also lived out in our lives. Every Christian who prays as a believer in the Incarnation of God in Christ and in the other articles of our Faith is in this sense a theologian. Theology is not only for the lecture halls of our universities!

Orthodoxy is embodied in the lives of communities. The Iona Pilgrimage which will take place this Summer will be a communal confessing of Christ in the daily round of worship, prayer and fasting within the liturgical life of the Church. Our centre at St. Dunstan's is indeed important, for it is here that Christians of East and West can meet together and come to understand each other's liturgical tradition more deeply. This centre, which is one of prayer, worship and study, should have the full support of all our fellow Christians who should ensure that there is no lack of interest to keep it working. There is no other place in this country where there are such three altars, and this should be one of the mainsprings of our work for the unity of the Church. This, along with the Constantinople lecture which will now be given each year, should bring Orthodox and Anglicans together in the love of Christ. We are brothers, so let us join together in common prayer, for it is only in this way that the world will be transformed into the Kingdom of our Christ in which He will dwell in love. This should be the outcome of this year's great celebration as an act of thanksgiving to God for all the great blessings which we have received in our work together for the unity of the Holy Orthodox and the Holy Oriental Orthodox Churches with the Anglican Communion. If our work had the prayers and full support of all our peoples, this would indeed be a witness to the World Council of Churches as to what ecumenism really means.

Our attention was drawn at the 1980 Festival by our Orthodox President in his sermon to the important part which the *Eastern Churches News Letter* plays in bringing information to the Orthodox Church before Anglicans and of informing Orthodox of the Anglican Communion. His Eminence said that the greater part of Anglicans did not know about the Orthodox Church. He asked members of the Association to give greater support and to help the Committee in building up the number of people taking the *Eastern Churches News Letter*. There is not today the same zeal and keenness that there was fifty years ago for the union of the Holy Orthodox Church and the Anglican Communion. It is up to the people that are in the Association to bring others into touch with this movement for Anglican and Orthodox unity.

Will readers please note that Orthodox Easter this year falls on Sunday, 26th April.

May the prayers of the Holy Mother of God and all the Saints uphold us and lead us into ways of holiness and truth.

Dom Cuthbert Fearon

THE 1981 IONA PILGRIMAGE

Support for the Association's joint Anglican/Orthodox Pilgrimage to Iona, 31st August-4th September, has been very encouraging indeed. By mid-January, some three weeks before the closing date for applications, it became clear that there might even be problems over accommodation on the Island, so great was the response. The only cause for regret is that the Orthodox response has been so far less than had been originally hoped: the Anglicans outnumber the Orthodox by more than two to one.

At the time of writing this brief report, the programme for the Pilgrimage is only at a tentative planning stage. It is expected, however, that the pattern of activity will involve daily evening and morning services (alternately Anglican and Orthodox) with at least two talks given daily. A considerable part of the time will be unscheduled, thus allowing for walking on the Island in small groups, when it is hoped that informal discussions arising from the talks can take place. On the Wednesday there will be the usual weekly all-day pilgrimage walk around the Island, organized from the Abbey, which involves *stations* at various places on the Island especially associated with St. Columba himself.

The majority of the Services will be held in the Chapel at Bishop's House, where the Pilgrimage is based. Permission has very kindly been given, however, for the Orthodox Liturgy to be celebrated on two occasions in the Abbey Church, when we hope that others staying on the Island will join in the worship of God. All the events associated with the Pilgrimage will in fact be open to others as far as the accommodation available makes this possible.

Living accommodation during the Pilgrimage will be at Bishop's House, at the Abbey, and also at the two hotels on the Island, the Argyll and the St. Columba. Special party rates are being negotiated so that the Pilgrimage will cost less than an individual visit to Iona. A few of the younger pilgrims have intimated their intention to camp on the Island.

It is very much hoped that the Bishop of Argyll and the Isles will join the Pilgrimage as episcopal host, and that he will be able to greet all those taking part at the Cathedral in Oban on the Monday morning before departure by boat for Mull and Iona.

Although the final date for registration for the Pilgrimage was 31st January, it is possible that there may be a few late places available due to cancellations or that additional accommodation can be made available. It is therefore still worthwhile making enquiries of the Pilgrimage Secretary at the address given in *ECNL* No. 11, Autumn 1980, though there is by now only a small chance of obtaining a place unless it is intended to camp on the Island.

The Association is extremely grateful to the Wardens of Bishop's House and the Abbey and to the Proprietors of the Argyll and St. Columba Hotels for their very kind help in arranging accommodation during the Pilgrimage, and also to the Editors of various publications who have given the Pilgrimage free publicity. Grateful thanks are also due to the Bishop of Argyll and the Isles and the the Provost of Oban Cathedral for their kindly interest and offers of help.

St. Columba is commemorated in the West on 9th June and hence in the Orthodox Calendar on 9th/22nd June. It is particularly appropriate that, in the year in which the sixteenth centenary of the Council of Constantinople is being universally celebrated, a pilgrimage to the Holy Island of St. Columba should take place in which both Western and Eastern Christians are participating. St. Columba occupies a unique place in the history of Christianity in the British Isles and he is venerated by Anglicans and Orthodox alike. His prayers will surely surround all those who are to take part in the Pilgrimage.

9th/22nd June: St. Columceille (Columba) of Iona

Troparion (Tone 5):

By the God-inspired life thou didst embody | both the mission and the dispersion the Church, | Most Glorious Father Columceille. | Using thy repentance and voluntary exile, | Christ our God raised thee up as a beacon of the True Faith, | an Apostle to the heathen and an indicator of the Way of Salvation. | Wherefore, O Holy One, cease not to intercede for us that our souls may be saved.

Kontakion (Tone 3):

Renouncing worldly status, thou didst surrender thyself | to ascetic struggles, Great Father Columceille. | As thy very name bears witness, being of angelic countenance and manner, | thou wast truly "of the Church"; | so, keeping festival in thy honour, we praise thee in hymns, | O Prince of Monastics, Joy of all the Church and Model of True Piety.

ANGLICAN/ORTHODOX JOINT DOCTRINAL DISCUSSIONS

The joint Anglican/Orthodox Commission met at St. Michael's College, Llandaff, from 14th to 21st July as guests of the Church in Wales. After the previous meeting at Penteli, Athens, in 1978 it has seemed for a time quite possible that the Orthodox would wish to abandon the conversations or at least downgrade their status because of the ordination of women in some parts of the Anglican Communion. Happily, this was averted, largely as a result of the personal conversations between the former Anglican Co-Chairman of the Commission, Dr. Robert Runcie (then Bishop of St. Albans),

with the leaders of various Orthodox Churches whom he visited in their own countries in the early part of 1979. It is evidence of the high regard in which the Archbishop of Canterbury is held by the Orthodox that he was able to exert sufficient influence to ensure that the Orthodox delegation to the discussions was maintained at the same level as in previous years.

The Anglican delegation was led by the new Co-Chairman, the Rt. Revd. Henry G. Hill, Bishop of Ontario, who has subsequently resigned his See in order to devote more time to the study needed as a background to the work of the Commission. The fourteen other Anglican members of the Commission included delegates from the Church of England, the Episcopal Churches in Scotland, in the United States, and in Jerusalem and the Middle East, the Church of the Province of South Africa, and the Anglican Churches of Australia and Canada. The expected delegates from the province of Kenya and the Church of Uganda were not present. The Orthodox delegation was led by the other new Co-Chairman, Archbishop Methodios of Thyateira and Great Britain, and included representation from the Churches of Alexandria, Cyprus, Finland, Greece, Romania and Moscow. Delegates expected from the Churches of Antioch, Bulgaria, Czechoslovakia and Serbia were not present. Each delegation was served by a Secretariat of three, the Anglican Secretariat including Canon Michael Moore and the Orthodox Secretariat consisting of Bp. Timotheos and Frs. Kallistos Ware and George Dragas.

The Commission was presented with a formal written statement by the Orthodox Co-Chairman. In it he stressed the importance of not abandoning the search for the solution of problems between Churches just because particular difficulties arose from time to time. He referred to the crisis caused by the infection of the Christian world by secular ideas, and he stressed the important role of Orthodoxy in maintaining the traditions of Christian unity and in helping to cure rather than simply condemn the abnormalities outside the Orthodox Church, and especially those within Anglicanism. He referred to the omission of the *filioque* from the Creed recited at the Enthronement of the present Archbishop of Canterbury as an important gesture, and to the partial halting of the ordination of women as evidence of a limited Orthodox theological influence on the Anglican Communion. He reaffirmed that the overall aims of the joint discussions remained the same—no one was proposing their discontinuance—though the probable achievement of those aims had now receded further into the future. In his view it would not have been possible to discuss pastoral matters in isolation from their theological implications.

The main topics for discussion were first considered at meetings of three Sub-Commissions. These topics were:

1. The Church and the Churches
2. The Communion of Saints and the Departed
3. The *filioque* clause.

All three were extensively examined in a spirit of mutual friendliness and candour, particular attention being paid to their pastoral and practical aspects. This was in line with the intention stated after the Penteli meeting to change the character of the dialogue so as to give it a more practical and pastoral turn—an intention originally interpreted as a downgrading of the talks but clearly now being an added dimension rather than a replacement for theological discussion. A number of papers were studied, including an extensive paper by Archbishop Methodios entitled "The *Filioque* in Ecumenical Perspective", and a short paper by Fr. Kallistos Ware setting out the Orthodox teaching and practice on death and the Communion of Saints. On the matter of the *filioque* the Anglican delegates agreed to send to the Synods of all Anglican provinces papers explaining the reasons for recommending the restoration of the form of the Universal Creed in the West by the removal of the offending clause. It was made very clear that the Orthodox regard unity of Credal statement as an important item in developing ecumenical relations, and that it was felt by some that positive action on this was now needed on the part of the Anglican Churches, which had so far seemed to promise much but do very little in the matter.

The Commission agreed plans for a future meeting in July 1981 as the guests of one of the Orthodox Churches. It was hoped that the meeting could possibly be held in Constantinople in view of the celebration of the sixteenth centenary of the Council of 381. The subjects for this meeting were agreed as being:

1. The Mystery of the Church
2. Participation in the Grace of the Holy Trinity
3. Tradition.

The Anglican delegates were invited by the Orthodox to produce a statement of precisely what the Anglican Churches believe and teach—not an easy task in view of some of the highly unorthodox statements by many Anglican theologians! It has become clearer with the passage of time that one of the main difficulties in the conversations has been the comprehensive nature of Anglican formularies making any precise statement of Anglican beliefs exceedingly difficult. Whilst it is clear that some Anglicans hold to the traditional Faith of the undivided Church, it is equally clear that others do not, and that there seems to be no means of setting any dividing line beyond which it can be said that the bounds of Anglicanism have been exceeded. It is no enviable task to which the Anglican delegates now have to turn themselves.

During the Llandaff conversations, the Anglican Eucharist and the Orthodox Divine Liturgy were celebrated on alternate mornings, and each evening either Anglican Evensong or Orthodox Vespers was sung. This typical kind of arrangement of services at ecumenical gatherings always presents a problem for the Orthodox who are,

strictly, not supposed to attend the Eucharists of other Communion. Fortunately, the Orthodox practice of exercising *economy* surmounted the difficulty, though it was made clear that the Orthodox presence was an act of economy from which no further implications were to be deduced. The delegates were the guests at a reception and lunch given by the Lord Mayor and Lady Mayoress in Cardiff Castle, and also at a reception given by the Council of St. Michael's College. A visit was paid to Brecon Cathedral where Orthodox Vespers was sung by kind permission of the Dean. The work of the Conference was concluded on Sunday, 20th July, with a Liturgy in the Greek Church in Cardiff followed by a buffet lunch given by the Greek community. On the day following, the delegates travelled to Lambeth Palace to be received by the Archbishop of Canterbury.

It is difficult to assess the success or otherwise of such a conference since the official communiqué sticks to the bare facts of what events took place and what subjects were discussed. It must always be remembered that such discussions are part of a long process of discussion over the years, and hence spectacular results should not be expected. From the Anglican point of view, there must be satisfaction that the discussions actually took place at the same level as in previous years even though possible achievement of their ultimate aims seemed to have receded. However, the Anglican delegates must remain in no doubt whatever that further moves in the ordination of women, and particularly ordination of women in the Church of England, will make achievement of the aims of the discussions (and indeed of the Anglican and Eastern Churches Association) recede so far as to call again into question the value of pursuing such aims any longer. For the Orthodox, there must be some satisfaction in hopes that the Anglican Churches may at least now consider the *filioque* question seriously, and the expected statement on Anglican beliefs will be waited with keen interest. It would seem that the question of the Covenant on the basis of the Ten Propositions was not discussed, though it may have been mentioned briefly. The Orthodox are not, of course, parties to the discussions on covenanting in England even though they form the third largest Christian Communion in the country. It may well prove difficult for the Orthodox to appreciate any consistency in taking part in the "pan-Protestant" Covenant whilst at the same time claiming to hold to the traditional faith and orders of the One Catholic Church. This is a matter to which the Anglican delegates would do well to give some thought.

Graham Flegg

THE PROBLEM OF THE ORTHODOX DIASPORA: A REPLY TO ARCHBISHOP PAUL OF KARELIA AND ALL FINLAND

His Eminence Archbishop Paul of Karelia and All Finland gave a lecture in Eskilstuna, Sweden, on 5th May, 1979 with the title "Suggestions for Solutions to the Problem of the Orthodox Diaspora". This was subsequently published in Kuopio, Finland, and elsewhere, including *ECNL* (the Journal of the Anglian and Eastern Churches Association) New Series No. 11, 1980, pp. 47-63, and *Souruzh* (a Journal of Orthodox Life and Thought) No. 1, 1980, pp. 34-52.

Archbishop Paul's lecture is divided into three main parts: (1) a short introduction in which he draws attention to the urgency of a solution to the problem of the Orthodox Diaspora; (2) an examination of the reports on this subject of the Churches of Antioch, Moscow and Romania in relation to that of the Patriarchate of Alexandria, all of which were submitted to the Secretariat for the preparation of the Pan-Orthodox Great Synod; and (3) a discussion of the suggested solutions together with his own personal views. It is appropriate to note here that I was asked by the Second Pre-Conciliar Pan-Orthodox Conference in Geneva, 21st to 30th November, 1976, to submit my own reports to the Secretariat. These were subsequently published under the titles "The Method of the Elevation of a Church to Autocephaly and Autonomy" and "Diaspora" in *Ekklesiastikos Pharos* (the Theological Review of the Patriarchate of Alexandria) No. 61, 1979, pp. 658-664.

An unprejudiced reader of Archbishop Paul's lecture can easily see that he is not so much putting forward solutions to the problem of the Orthodox Diaspora as attempting to refute my own position on the problem, formulated in my capacity as a representative of the Patriarchate of Alexandria at the pre-Conciliar Conference (as noted above). So anxious is he to succeed in refuting my position that, in the conclusion of his lecture, he begs the Oecumenical Patriarchate to relinquish the Alexandrian theory of the supremacy of the Oecumenical See over the whole Diaspora and to reject its expression "the barbarian areas" as an anachronism. He then asks the Oecumenical Patriarchate to return, at least formally, the jurisdictional rights over the Greek Diaspora groups to the autocephalous Church of Greece.

Archbishop Paul does not examine the subject of the Diaspora from a canonical standpoint, but in the light of the four reports of the Churches of Alexandria, Antioch, Moscow and Romania, adding that "the document of the Alexandrian Patriarchate is mysterious as Alexandria was not included in those Churches to whom the study of the Diaspora was assigned". It is, however, difficult to see why my

text is considered to be mysterious. Is it because he has considered, quite erroneously, that I was not authorised by the Pre-Conciliar Conference to submit the Alexandrian opinion, or is it because I have formulated that opinion in my own way? It would seem that Archbishop Paul has not been well informed about the procedures and minutes of the Second Pre-Conciliar Conference. It is perhaps worth noting here that since 1955 I have published extensively on the subject of the Orthodox Diaspora: see, for example, the first volume of my *History of the Orthodox Church in the Diaspora (Western and Central Europe)*, Alexandria 1956 (in Greek).

The so-called Orthodox Diaspora no longer exists as it did formerly. Long ago I wrote that the traditional name "the Eastern Orthodox Church" is no longer appropriate since Orthodoxy exists almost everywhere in the world. In my book *Orthodoxy, Roman Catholicism and Anglicanism*, Oxford University Press, London 1971, pp. 26-27, I write: "The terms East and West or Latin do not mean that the Western Church has any claims beyond the Alps, so the term Eastern includes Orthodox in the West. It is now evident that the division of the two Churches is not simply a geographical separation between East and West but between two different jurisdictions which represent two different expressions of one and the same faith of the Catholic Church".

In the light of the points raised above we cannot today say that the episcopal sees of the Oecumenical Patriarchate in Europe are in the Diaspora on the pretence that they exist outside the autocephalous Churches, for they exist within the frontiers of the Orthodox Church which now have no limits. Some Orthodox use the terms "Eastern" and "Western" Church, but this should be attributed merely to the fact that the leader of the Orthodox Church resides in the East, whereas the leader of the Roman Catholic Church resides in the West, although in the historical evolution of the terms "Orthodox" and "Catholic", both have the same origin and the same meaning, that is to say, the right and Catholic Faith.

Today we must accept that the idea of an apparent Orthodox Diaspora was abandoned long ago, because episcopal sees of the Oecumenical See have been organised everywhere in the Diaspora. If we were to accept the views of those who speak of the union of the different Orthodox groups under a local leader, we would create many problems. One major difficulty might perhaps be interferences by the different autocephalous Orthodox Churches, each trying to impose their own leader. We should then face the prospect of various national conflicts. It would appear to be this that has impelled Archbishop Paul to express unrealistic views on the subject, and if we were to accept these, we would be involved in continuous conflicts concerning the primacy in such areas. The wisest solution is to accept the links between the various Mother Churches and their so-called Diaspora and at the same time promote local co-operation in Europe.

the Americas and Australia, always working in collaboration with the Exarch of the Oecumenical Patriarch. This is more or less the opinion of the Church of Romania, expressed in the common communique between the Oecumenical Patriarch Demetrios and Patriarch Justin of Bucharest at the Phanar in April 1978, published in *Episkepsis* No. 237, 1981, p. 7.

The granting of autocephaly is not an easy matter. This is not because agreement between our Churches is lacking, but on account of the experience gained from the action of the Patriarchate of Moscow in America, an action which must be said to have failed since the so-called autocephalous Church in America does not even include all the Russians, Ukrainians and Byelo-Russians in that country. Where is there any maturity in the method of uniting the Orthodox Diaspora locally according to the theory of the Church of Antioch which Archbishop Paul exalts? It is all completely unrealistic, and seems to have been written either somewhat in haste or else from a confusion of the three alternatives in the Russian Church's report. Is it simply due to an attempt to justify the creation of the autocephalous Church in America made up from the former Russian Metropolia? When I take account of the history of this particular subject, I sincerely believe that it is my own proposal which is of practical application, and that time will eventually bring the much longed for solution—as Metropolitan Nicholas of Banat so wisely writes in *The Romanian Orthodox Church News* No. 2, 1980. The points of view expressed by Metropolitan Nicholas and published in *Episkepsis* No. 237, 1980, pp. 3-8, have exceptional importance and are highly realistic.

Archbishop Paul appears to ignore the fact that the problem of the subjection of a group of Christians to an autocephalous Church is not always simply a matter for the Church leadership. The feelings of such Christian groups may be in opposition to such a solution as he proposes, in which case a decision of the Churches or of the Great Council of Orthodoxy may create further problems instead of solving the existing ones. The autocephalous Orthodox Churches should help the Orthodox groups in the Diaspora to remove any uncanonical aspects of their existence, to establish discipline, and to promote co-operation amongst themselves, so that in spite of their divisions they may have a proper canonical and doctrinal dimension. Also, the same Churches in the Diaspora should ask for the help and the experience of their Mother Churches for the regulation of their problems. On this point, I believe that the Oecumenical Patriarchate has always been willing to fulfil its mission. It is unthinkable, however, to accept Archbishop Paul's suggestion to return the Greeks in the Diaspora to the jurisdiction of the Church of Greece. Apparently, Archbishop Paul does not know that when the Oecumenical Patriarchate relinquished its jurisdiction over the Russian Exarchate in France, the very same Exarchate refused to return to the Russian Church of Moscow and remained without proper canonical status until it returned again to the Oecumenical

See. How would Archbishop Paul secure the consensus of the Greeks in the Diaspora that they should return to the Church of Greece if the Oecumenical Patriarch does, as the Archbishop says, "relinquish the Alexandrian theory of the supremacy of Constantinople over the whole Diaspora"? I can assure him that the Archdiocese of Thyateira and Great Britain—the third in size of the archiepiscopal sees of the Oecumenical Throne, and comprising 98 per cent of the Orthodox people of Great Britain—will remain under the Oecumenical See of Constantinople, even were there to be a decision different from the Alexandrian theory. This would not be in accordance with phyletic principles, but for the well-being of the Catholic Orthodox Church.

When Archbishop Paul writes that the three authentic autocephalous Churches (those of Antioch, Romania and Moscow) oppose the Alexandrian theory on the supremacy of Constantinople over the whole Diaspora, he is not being quite accurate, because the Churches of Antioch and Romania make no direct reference to the so-called Alexandrian theory; they merely express their opinions. The solution proposed by Moscow is much more unrealistic. The very fact that Moscow offers three alternatives gives the impression that she is not following a realistic line, for by offering solutions and not a single solution she admits that she has no one solution.

The most important factor in the settlement of the matter in question is the present organisation of the Orthodox outside the autocephalous Orthodox Churches. This organisation has an evolution which cannot be changed simply by arrangements and suggestions. It is my opinion that the great Pan-Orthodox Council will be unable to solve a problem which is being approached from various different points of view rather than in its actuality. In any case, I am not pessimistic because I believe that, with the passage of time, it will be proved that all the Orthodox groups in the Diaspora, directly or indirectly, will fall within the jurisdictional sphere of the Oecumenical Patriarchate. It is in this direction that we are tending, and it is in accordance with this formula that the various national and traditional elements of each group of the Orthodox people will be upheld through their links with their native countries. I am confident that such a policy will prevail. On our part we must ask the Oecumenical Patriarchate with its ago-old exercise of wisdom to formulate an applicable scheme for the settlement of this Diaspora question.

+ Methodios
Archbishop of Thyateira and Great Britain

NEWS ITEMS

News from Mount Athos

Grave concern has been expressed by the Fathers of Mount Athos concerning the present dialogue between representatives of the Roman Catholic Church and certain of the Orthodox Churches. A statement was issued following an Extraordinary Double Holy Assembly (a meeting of all the usual representatives of the monasteries together with a special delegate, generally the Abbot, from each of the twenty monasteries). This statement describes the common declaration issued by Patriarch Demetrios and Pope John Paul II as unacceptable and objects especially to that part of the declaration which calls for a common reappraisal of past history. In stating their objections the Fathers make a number of important points. They reaffirm that the Holy Orthodox Church is the One Holy Catholic and Apostolic Church of Christ, and point out that the various Churches and Confessions of the West have distorted the Faith proclaimed in the Gospels and by the Apostles and Fathers of the Church. The Western Christian bodies are said to lack sanctifying grace, true sacraments and the apostolic succession. Dialogue with Western Christians is not condemned, but is seen solely in terms of mission so that they may receive enlightenment from God and return to the true Orthodox Faith. The danger of actions which can give the impression that the Orthodox accept the Roman Catholic body as a Church in the full sense of that word is pointed out. The contrast is pointed out between the many acts of economy on the Orthodox side, made as gestures of goodwill towards Roman Catholics, and the persistence of the Roman Church's erroneous doctrines and its lack of penitence for those beliefs and actions which were the cause of its schism from Orthodoxy. The presence of Uniates at the discussions is said to be an offence and provocation to the Orthodox Churches; Orthodox delegates should withdraw from all discussions so long as Uniates are present. The Roman Church is seen as attempting to speed up the dialogue with a view to the annexation of the whole of Orthodoxy to itself. Finally, there is a clear statement that no kind of *fait accompli* will be acceptable to the Holy Mountain, and the Orthodox everywhere are called to remain loyal to the Faith of the Apostles and Fathers since, only by maintaining a consistent Orthodox position, can the gravity of their spiritual sickness and the means for its cure be shown to those who have separated themselves from the One Holy Orthodox Catholic Church of Christ.

This is an extremely strong and decisive statement and it has already had support from a significant number of Orthodox. An English translation of the full text can be found in *The Shepherd*, No. 11, 1980 (obtainable from 14 St. Dunstan's Road, Barons Court, London W6).

Death of Nicolas Zernov

Dr. Nicolas Zernov, one of the best known and loved members of the Russian emigration, died peacefully at his home in Oxford on 25th August, 1980, aged 82 years. Sixty years of his life had been spent in enforced exile from his native country, yet he made this very situation a unique opportunity for Christian mission. He became the first Spalding Lecturer in Eastern Orthodox Studies at the University of Oxford, and was the author of many books and articles on Orthodoxy. He founded the House of Saints Gregory and Macrina in Oxford, which, together with the beautiful modern Orthodox Church built in its grounds, has become an important centre of Orthodoxy in the United Kingdom. His work for the Fellowship of Saints Alban and Sergius was untiring—no Fellowship Conference was considered complete without his presence. In all this, he was constantly supported by his wife, Meliza, to whom the sympathy of this Association is sincerely extended. His last work is a family chronicle, of which two volumes have already appeared in Russian and a third is shortly to appear. A translated extract from this third part appears in *Sourozh* No. 2, November 1980.

The Funeral Service in Oxford was conducted by Metropolitan Anthony of Sourozh and was attended by a large number of mourners. A Memorial Eucharist, arranged by the Fellowship of Saints Alban and Sergius, was celebrated by Bishop Oliver Tomkins at St. John's, Ladbroke Grove, in October; the Very Revd. Dr. Eric Abbott was the preacher. This was followed by a Panikhida sung by the Choir of the Russian Cathedral, Ennismore Gardens. The Association was officially represented by the General Secretary and other members of the Committee.

News from Australia

It has been reported that Archbishop Theodosy of the Russian Orthodox Church Outside Russia died on 12th August, 1980. He was the only bishop of this jurisdiction in Australia and New Zealand, and was a member of the Standing Conference of Canonical Orthodox Bishops in Australia.

News from France

Mother Mary, well known for her translations of Orthodox liturgical texts, died at the Orthodox Monastery of the Veil of Our Lady, Bussy-en-Othe, on 20th November, 1980. Amongst her translations into English are *The Octoechos*, and (with Fr. Kallistos Ware) *The Festal Menaion* and *The Lenten Triodion*. These last two, both published by Faber, are in regular use in many English language Orthodox parishes.

News from the Middle East

A historic meeting of the Patriarchs of Antioch took place in Bherkee (the See of the Maronite Church) on 28th July, 1980. Those present included Patriarch Mar Antonios Boutros Khreish (Maronite), Patriarch Ignatios IV (Orthodox), Patriarch Maximos V Hakim (Greek Catholic), Patriarch Antoine II Hayek (Syrian Catholic) and Coadjutor Catholicos Karekin II (Armenian). Patriarch-elect Mar Severios Zakka (Syrian Orthodox) was absent in Iraq preparing for his pending enthronement in September. In an interview with *An-nahar International*, the Orthodox Patriarch stated:

This region was the source of divisions amongst Christians since the early centuries of Christianity. Antiochan Christianity was divided into five branches that compete today among themselves for one seat. There are five Patriarchs, each of them carrying the title "Patriarch of Antioch and All the East". However, in spite of these divisions there has always been a kind of prevalent spirit that the divided sister Churches are one, and all of them insist on identifying themselves with Antioch. It is our common belonging to Antioch that we should now cultivate in order to recover the unity of the Church of Antioch.

Following the meeting of the Patriarchs and an earlier private meeting between the Orthodox and Greek Catholic Patriarchs a commission on Antiochan unity was formed. Guidelines were also drawn up and approved for future dialogue between the Antiochan Churches.

The Orthodox Patriarch of Antioch has welcomed the growing awareness of a common basis of belief between Chalcedonian and non-Chalcedonian Churches. A joint doctrinal statement reads:

The Byzantine Church which believes in the two natures of Christ in one person agrees in depth with the Oriental Orthodox Churches, the Armenians, Syrians, Copts, Indians and Ethiopians, who believe in the one nature of Christ incarnated in His one person. Both Chalcedonians and non-Chalcedonians believe that Christ is both fully God and fully human.

News from Uganda

Orthodoxy, originally introduced into East Africa by two men of the Buganda Tribe, is now the third major faith in Uganda. Uganda now has its own Orthodox seminary, a school and nine parishes. Its two Bishops and its priests also serve three parishes in Tanzania. An English language bulletin is now being published (obtainable from Bp. Theodoros, PO Box 5055, Kampala). The plight of the Ugandan Orthodox is still severe. Great suffering was endured under

Idi Amin's brutal régime. Many still lack the basic necessities of clothing, food and medicine. A world-wide appeal has been launched; food, clothing and money may be sent direct to the Rt. Revd. Bp. Theodoros, PO Box 3970, Kampala, Uganda.

News from the United States

Holy Trinity Monastery, Jordanville, celebrated its 50th anniversary on 31st August, 1980. Some 500 pilgrims gathered at the Monastery for the celebrations. Five bishops, eleven priests and five deacons were present at the Divine Liturgy, following which there was a procession with the icons of the Pochaev Mother of God and St. Job of Pochaev, the Monastery's heavenly protector. A short account of the history of this Monastery can be found in *Orthodox America*, Vol. 1, No. 5-6, November-December, 1980.

News from the United Kingdom

Petition presented at the Soviet Embassy

On 30th September, 1980 a petition signed by 3,595 ministers of religion from various denominations in the United Kingdom was presented at the Soviet Embassy in London. Amongst those who presented the petition were the Bishop of Durham, the Roman Catholic Bishop of West London, the Moderator of the General Assembly of the United Reformed Church and Fr. Alexis of the Russian Orthodox Church Outside Russia. The text of the petition was printed in *The Times* and reads as follows:

As a member of the clergy of one of the British Churches, I wish to record my prayerful support for my colleagues Father Dimitri Dudko and Father Gleb Yakunin and for their friend Mr. Lev Regelson. I believe that their arrest and present imprisonment has come about solely as a result of their faithfulness to the Gospel, of which I also am a minister. In a country which insistently proclaims that its citizens have complete freedom of religious belief, I believe that it is right that they should be free to continue their ministry. I call upon the Soviet government immediately to release Father Yakunin and to allow them to continue their Christian ministry unhindered.

A letter from the Bishop of Durham and others, printed in *The Times* along with the petition states:

A special word must be said about Father Dimitri Dudko, in view of his widely publicised "recantation" of his former attitudes broadcast on Soviet television on 20th June. Well aware of the intolerable pressures which can be brought to bear on a man held for five months in total isolation in a KGB prison,

not excluding the application of mood-changing drugs, we believe that this "recantation" cannot be accepted as a genuine statement of Father Dudko's beliefs.

The text of Fr. Dimitri Dudko's letter to Patriarch Pimen appears at the end of the *General Secretary's Notes* to be found elsewhere in this issue of *ECNL*.

Establishment of an English Orthodox Parish in London

As a result of increasing demand for services in English, an English Parish of St. Gregory has been established at 14 St. Dunstan's Road, Barons Court, London. Weekly services include Vespers and Compline at 7 p.m. on Saturdays, Mattins and Divine Liturgy at 9.30 on Sundays, and Moleben and Compline at 8 p.m. on Tuesdays. The Parish Priest is the Very Revd. Archimandrite Alexis, the Diocesan Administrator for the Russian Orthodox Church Outside Russia.

New Latvian Parish in London

Archpriest Alexander Cherney has announced the establishment of a Latvian Orthodox parish of the Latvian Church in Exile. The first service was held at St. Thomas's Church, Monsell Road, N4 on 19th December in the presence of Bishop Matthew of the Polish Church in Exile, formerly styled "Bishop of Vilno" but now to be known as "Bishop of Aspendos" to avoid confusion with another bishop actually administering the Diocese of Vilno.

New Orthodox Bishop in Birmingham

Archimandrite Irenaeos Vassiliou, Parish Priest of the Greek Parish of the Dormition and Saint Andrew, was consecrated to the Episcopate in December.

Plans for an Orthodox Centre and a new music publication from St. Lazar's Serbian Orthodox Church, Bournville, Birmingham

The need for an enlargement of the available facilities at St. Lazar's has been felt since the completion of the beautiful Byzantine-style Church in 1968. Plans for a further building in the corresponding style are now under way. The building, to be known as "St. Lazar's Hall" will provide facilities for lectures, exhibitions, concerts and meetings. There will be a tower, named after Princess Milica (Holy Mother Evgenia), which will house a library and museum. Donations towards the very substantial cost of this important venture should be sent to the Parish Priest, Fr. Milenko Zebic, at 131 Cob Lane, Birmingham B30 1QE. Fr. Milenko hopes that this hall, when completed, will be an important centre for Orthodox of all jurisdictions in the United Kingdom.

A book of music entitled *Music for the Holy Liturgy* has been published by St. Lazar's Church. The book provides in one voice all the people's responses for the Liturgies of St. John Chrysostom and St. Basil the Great in Church Slavonic in both Latin and Cyrillic type.

The melodies are the traditional melodies of the Serbian Church following closely those set by the great Serbian composer, St. St. Mokranjac. Also included are all the special items required for a Pontifical Liturgy. The intention is that all Serbian Parishes in the Country will use this book for teaching the children the traditional music of the Liturgy, but it is also suitable for use by adult choirs. The book, priced at £2, can be obtained direct from Fr. Milenko (address as above).

New publications from the Brotherhood of Saint Seraphim at Walsingham

The Troparia and Kontakia from the *Menaion* are now being published in monthly instalments by the Orthodox Brotherhood at Walsingham, Norfolk. The Orthodox Church year begins on 1st September, and these booklets have appeared monthly since September, 1980. Simply produced, they are extremely valuable for English speaking parishes since they include the necessary propers for British Saints commemorated by the Orthodox Church.

Change of title for the *Orthodox Observer*

The *Orthodox Observer*, published from Mynachdy Sant Elias (St. Elias Hermitage), New Mills, Wales has now been renamed simply *Orthodox Leaflet*. It has been known as the *Orthodox Observer* since 1965, but is now reverting to its original name and will appear in future only twice yearly instead of bi-monthly. This leaflet provides local news of the Hermitage, articles on general Orthodox teaching, items of monastic interest and reviews of books of interest to Orthodox. It can be obtained from Archimandrite Barnabas at Mynachdy Sant Elias.

Serbian Bishop speaks to local Council of Churches in Bedford

His Grace Bp. Lavrentije, Serbian Orthodox Bishop for Western Europe, accepted an invitation to address the local Council of Churches on the occasion of his pastoral visit to the Bedford Serbian Orthodox Parish of St. Andrew in December 1980. The main topic for the Bishop's talk was "The History of Serbian Orthodoxy", but a number of much more general points were raised during a subsequent period of questions. Asked about ecumenical relations, Bp. Lavrentije stressed the need for love between Christians of different Churches at the grass roots; this was, he said, much more likely to be fruitful than schemes for reunion imposed from above. It was clear from the remarks of those who attended the meeting that Bp. Lavrentije's personal visit to the Council of Churches was very much appreciated and that the Bishop himself had made a considerable impact, especially in the period devoted to general questions.

Acknowledgement: The Editor acknowledges with gratitude the following publications as having provided or suggested items of news included in this section of *ECNL*: *Sourozh*, St. George's Orthodox Information Service News, *Orthodox America*, the Middle East

Council of Churches *Al Montada*, *Orthodox Leaflet* (formerly *The Orthodox Observer*).

REPORTS AND COMMUNIQUES

Report of the Orthodox/Old Catholic Commission

Church Unity and the local Churches

1. The Church is the one and indivisible Body of Christ, in which the faithful as members are united with one another as they are with Christ as the Head. The highest expression and the inexhaustible source of unity is the Sacrament of the Divine Eucharist—the partaking of the Body and Blood of Christ: *For we being many are one bread, and one body: for we are all partakers of that one bread* (1 Cor. 10, 17).
2. The one Church on earth exists in many Local Churches, whose life is centred around the celebration of the Divine Eucharist in communion with a canonically appointed bishop and his presbytery. “All of you follow the bishop, as Jesus Christ followed the Father, and the presbytery as the Apostles . . . Let that be considered a valid Eucharist which is under the bishop or one whom he has delegated” (Epistle of St. Ignatius to the Smyrnaeans. Chap. 8, 1 *Gk. Pat.*, 5, 852).
3. The spread of the Christian Faith to different countries and among many peoples, and the establishment of numerous Local Churches has not hampered Church unity, in so far as all the Local Churches in their complete equality have preserved the Faith, pure and undistorted, as was given to them by the Lord through the Apostles. The unity of Faith constitutes the supreme principle of the Catholic Church, for “the Church although scattered through the whole world, even to the ends of the earth, has received the Faith from the Apostles and from their disciples. This is the faith in one God the Father, Almighty . . . and in one Christ Jesus, the Son of God . . . and in the Holy Spirit . . . Since the Church has received this preaching and this Faith . . . although she is scattered through the whole world, she preserves it carefully as one household: and the whole Church alike believes in these things, as having one soul and heart, and in unison preaching these beliefs, and teaches and hands them on as having one mouth” (St. Irenaeus, *Adversus Haereses*, Bk. 1, Chap. 10, *Gk. Pat.*, 7, 549).
4. Each Local Church, as a society of believers united round the bishop and presbytery, is the Body of Christ; she is the manifestation of the whole of Christ in a specific place; she represents the mystic reality of the whole Church in her due place. For the life of the Church, which is bestowed upon her by God the Father through the

presence of Jesus Christ in the Holy Spirit, is given to each Local Church not partially, but in its integrity.

For this reason, the life of the Local Churches, despite the differences in mores and customs, is, in essence, one and the same: *There is one body, and one Spirit . . . one Lord, one faith, one baptism, one God and Father of all* (Eph. 4, 4-6). Not many, but one Body of Christ, indivisible and whole, exists everywhere. Reflected in this unity of the life of the Local Churches is the unity of the Holy Trinity.

5. The Local Churches recognise one and the same reality in each other and express the identity of their essence primarily through their one Faith, and through their one liturgical and sacramental life; the one and basic principles of canon law and ecclesiastical administration, and also by one hierarchy. These basic principles are authoritatively set forth in the rules of the Seven Ecumenical Councils and recognised by the Local Councils or were laid down by the Fathers of the Church.

Today, when the Church must hope and pray that God will save her from all evil, perfect her in His love and gather her into His Kingdom from all ends of the earth (Didache, 10, 5; 9, 4), the Local Churches must preserve with all care this essential oneness bestowed upon them and guard it in the constant struggle against the forces of sin and division.

6. Communion one with another of the Local Churches, which with the passage of time have become, in separate geographical areas, vast associations headed by a primate chosen from among the bishops, is expressed and realised in the joint partaking by their members of the one Eucharistic Cup, in mutual visits by their Primates and representatives, in the exchange of messages of greeting, in prayer one for another, and in mutual assistance. At the same time each of them tries to avoid interfering in the internal affairs of another.

7. On questions of doctrine and other issues of common interest concerning all, i.e. things which exceed the competence of each individually, the Local Churches, observing the canonically established subordination of honour and seniority in the Church, meet, adopt decisions and set forth their views at councils. This takes place primarily at the Ecumenical Council, which constitutes the highest authority in the Church, and the organ and voice through which the Catholic Church sets forth her views, always striving to preserve and strengthen her unity in love.

The Mixed Orthodox-Old Catholic Theological Commission believes that the views expressed above concerning the unity of the Church and the Local Churches reflect the teachings of the Orthodox and Old Catholic Churches.

The bounds of the Church

1. God's love and His salvific will are limitless and extend to all men throughout the centuries and to all of creation, since God *will have all men to be saved, and to come unto the knowledge of the truth* (1 Tim. 2, 4). According to Divine Economy, man becomes a participant in salvation not outside and apart from the Church, but within and through the Church founded by God, for she contains Divine Truth, and the Redeemer has granted her the means to attain bliss, and she is the trustworthy way to salvation and Eternal Life. The faithful are given salvation in the Church by the Holy Spirit. Who is ever-present in her, as St. Irenaeus says: "For where the Church is, there is the Holy Spirit of God; and where the Spirit of God is, there is the Church and every kind of grace" (*Adversus Haereses*, III, 24).

2. As a result of Sin not all receive this salvific Divine Grace and not all achieve oneness with the Church. However, not all who are members of the Church profess the Divine Truth, as it was revealed in Jesus Christ in the fullness of time. Along her historical path the Church of Christ divided into many Churches, and there was no harmony among them because, through human weakness, the traditional Apostolic Faith and Teachings were substituted by erroneous teachings. Today, Christian Churches and confessions in a number of places teach differently not only on secondary matters, but on basic points of Christian doctrine as well. This has led, among other things, to the formation of the fallacious and unacceptable theory that the true and visible Church, the Church of the days of the Holy Apostles and the Fathers of the Church, no longer exists, that each of the separated Churches contains only a certain, a bigger or lesser portion of the Truth of the Church, and, consequently, none of them can consider herself the authentic and full representative of the true Church.

3. Nonetheless, since the moment of her foundation until the present, the genuine One, Holy, Catholic and Apostolic Church continues to exist unceasingly, where the right Faith, the Truth and Order of the Early Undivided Church—as expressed and formulated in the definitions and rules of the Seven Ecumenical Councils and recognised by the Local Churches and the Fathers of the Church—are immaculately preserved.

4. Our mixed communion, while attaching due significance to heresy and schism and not at all considering them laboratories of salvation parallel to the true visible Church, at least considers that the question of the bounds of the Church today can be viewed more broadly. Taking account of the fact that it is impossible to set limits to the power of God, Who desires all men to be saved and to gain knowledge of the Truth, and in view of the fact that the Gospel clearly speaks of salvation through faith in the Only Begotten Son of God: *He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life* (Jn. 3, 36), one may perceive as nothing

out of the ordinary the fact that the action of Divine Omnipotence and Grace is also manifested where the break from the Truth of the One Church is not full, involving complete alienation, where "God Himself has not been touched", where "the Life-Giving Trinity and the Sacraments, according to the Economy, are professed salvifically" (Epistle of Patriarch Peter III of Antioch to Michael Cerularius. *Gk. Pat.*, 120, 798-800).

5. Thus, when the question of the bounds of the Church is viewed in this vein, and the questions of the unity of the Church as the Body of Christ is understood in the broader sense, all believers in Christ are called upon in love, sincerity and tolerance to strive for dialogue with one another and incessantly pray for the restoration of the unity of Faith and full communion of Churches, so that the Lord God may lead all men to the knowledge of the Truth and to unity in its plenitude.

The Mixed Orthodox Old Catholic Theological Commission believes that the views expressed above concerning the bounds of the Church reflect the teachings of the Orthodox and Old Catholic Churches.

(Bonn, the Greek Orthodox Metropolitanate, 22nd August 1979)

BOOK REVIEWS

Archbishop Paul of Finland: *The Faith We Hold*, St Vladimir's Seminary Press 1980, 96 pp., £2.75

Archbishop Paul, who has been both the leader and the inspiration of the Church of Finland for more than twenty years, has long enjoyed the respect and the admiration of Christians, not only those of the Orthodox tradition, the world over. He has displayed the unflamboyant determination and sturdy independence so typical of a nation which gained the admiration of the world in 1939 and has never lost it. Recently he has played a leading rôle in what could be described as a move towards "modernising" the structures of the Orthodox Church in the Western world, and which inevitably has aroused some controversy. But in this little book his purpose is quite simply to assert the essential features of Orthodox faith and life.

The English-language edition of *The Faith We Hold*, like its Finnish original, is intended for the non-Orthodox Christian in order that he may understand the true nature of Orthodoxy: none the less, I have no doubt but that it will prove to be of great value among the English-speaking Orthodox Diaspora, especially in the second and subsequent generations.

This little book is very attractively arranged and printed, making it a

"natural" for use in private meditation, or as a Lent book. In content it has many similarities with Fr. Kallistos Ware's *The Orthodox Way*, which I commended last year. This is not surprising since both have the same subject. Because of Archbishop Paul's admirable brevity and the simplicity of the text's presentation, I think that *The Faith We Hold* could reach an even wider audience.

Of the three nearly equal sections, the first is entitled *Faith*; the other two-thirds of the book have the sub-headings *The Eucharist and Prayer*, and so the work is very much a "practical" one—if one dare use so overworked and possibly misleading a term!

It is not easy to pick out of such wealth particular items, but the section on the Bible and Tradition (pp. 18-20) is an admirable statement of the Orthodox teaching on this subject. Perhaps, as an Anglican, I rejoiced most at Archbishop Paul's insistence (pp. 48-49) on the need for every worshipper to participate in all the *words* as well as the *actions* of the Eucharist.

Thank you, "Father Archbishop".

Harold Embleton

Paul D. Garrett: *St. Innocent, Apostle to America*, St. Vladimir's Seminary Press 1979, 345 pp., £6.50

The adventurous ministry of St. Innocent of Moscow (1797-1879) will remind Anglican readers of their adventurous missionary Bishops in western America and the Pacific in the same nineteenth century. One of the few recruits who could be found at Irkutsk for Russian America, he ministered "in journeyings often"—first as priest at Unalaska and Sitka, then as Bishop for Alaska and Kamchatka, ultimately for the Russian Pacific generally. He finally located his see at Blagoveschensk on the Amur—the town was named "Annunciation" in honour of the parish for which Innocent had been ordained (and it still retains the name, though not at present the seat of a Bishop). I found it helpful to follow Innocent's extensive travels in an atlas. As Metropolitan Theodosius notes in his preface, he was something of a "renaissance man", combining intellectual interests and mechanical skills. His vivid reports and letters have made possible Paul Garrett's attractive life, *St. Innocent, Apostle to America*, which it is hoped to follow with a volume of his writings.

When looking forward to a quiet retirement, Innocent was summoned in 1869 to the Metropolitan See of Moscow, where his ministry was equally significant, though less unusual. He left behind him the Orthodox Missionary Society, organized on democratic lines, which "flourished until the second decade of the twentieth century" (p. 311). His final contribution to the scene of his early apostolate was as a member of the Governing Synod to urge the transfer of the See

for America from Sitka to San Francisco, since Alaska had been ceded to the United States. The English-speaking American Orthodox Church, to which he prophetically looked forward, is coming into being a century later.

The life of St. Innocent presents a number of interesting sidelights. His personal contacts included drinking champagne with a British commander who appeared off his Diocese during the Crimean War (p. 240), drinking tea with Chinese officials on the Amur (and talking through two interpreters—Russian to Mongolian to Manchu) (p. 242) and, on a visit to the Russian outpost at Fort Ross, discussing theology with Franciscans in the last days of the prosperity of the California Missions (p. 115). On this occasion he conversed in the Latin in which he had learned his own theology, as then customary in Russian Seminaries. One sees a legend growing in the story that when caught in a storm off Spruce Island where Father Herman (now St. Herman) had lived, Innocent asked for his prayers, but later denied that he had also seen a vision of the holy man (pp. 152-3). Readers will be interested in incidental glimpses of clerical life in the Russian Church of Innocent's time. As in his own case, a clerical widower was often the most suitable candidate for the episcopate. His own family was typical; one son disappeared into the army, but another was a great help to his father as the Archpriest Gabriel; three daughters married priests (two of them from "clerical families"), and a fourth found a monastic vocation. Altogether Garrett has produced a delightful book about a delightful man.

E. R. Hardy

Léonide Ouspensky: *Theology of the Icon*, St. Vladimir's Seminary Press 1978, 232 pp., £5.75

This very readable book, translated from the French and based upon a course of lectures given under Russian Orthodox auspices at Paris, is a comprehensive and thought-provoking treatment of one of the most controversial and perplexing tenets of Orthodoxy, the veneration of icons, considered not from an artistic standpoint but from the standpoint of historical theology. The Author is himself a distinguished icon-painter.

Theology of the Icon is an extremely informative work, and one's only criticism of it at this level is that the illustrations (of which there are 37) are all in black and white: in view of the subject, this is regrettable, though the author's theological purpose makes it less damaging than it would otherwise be.

The representational art of the post-Renaissance West has conditioned Anglicans to view Eastern iconography as "primitive" art, comparable to the contemporary art of the early mediaeval West and similarly lacking in proportion, perspective and general verisimili-

tude. The Author disputes this, claiming that the later iconographers at least were aware of such naturalistic ideals, but consciously rejected them for symbolic and ascetic reasons (pp. 217-227). Whether his explanation is equally true of the earlier iconographers he does not discuss, and art historians would seem likely to decide this question against him; so one wonders whether he has fully thought out what he means by asserting that modern iconographers can be faithful to tradition while still speaking the language of their own time and expressing themselves in their own manner. There would seem to be very strict limitations on this freedom to be contemporary and to be oneself (pp. 11, 14, 16). Of course, in the period of flux and indeed chaos through which art is currently passing, verisimilitude is not so highly esteemed, and the problem may therefore seem less important; but it is difficult to believe that this is more than temporarily so, or that the problem will not again become an acute one.

The author constantly stresses that iconography is *didactic* art, and none the worse for being such. That it aims at beauty he does not deny, but its prime function is to teach. Aestheticism is his abhorrence (p. 17). He sharply distinguishes icons from pictures with a religious subject, pointing out that a picture does not become an icon simply by being blessed; indeed, the blessing of icons is a non-essential rite which did not even exist at the time of the Iconoclastic Controversy (pp. 14, 156, 192). He is also highly critical of the Church of Rome for turning artists loose upon its churches, regarding it as sufficient justification that beauty is honouring to God and that the Church needs to be up-to-date (pp. 11-13)—an attitude almost equally common in Anglican circles, one may add! The deeply dogmatic character of Orthodoxy comes out in his insistence that the artist's personal interpretations and imaginations must be kept in check, especially if his Christian commitment is weak. Mere beauty can as easily be seductive as edifying.

This leads him on to make further serious criticisms of Roman Catholic ecclesiastical art. Surprisingly, the use of statues is not one of his criticisms, as it is with many Orthodox thinkers (p. 39). This is perhaps because he seems remarkably insensitive to the peril that respect for the image will become confused with worship of its subject, i.e. to the peril of idolatry (pp. 50, 150, etc.)—a danger to which the iconoclasts, for all their weaknesses, certainly were not insensitive. Instead, his second great criticism is naturalism (pp. 211, 217, 224). Naturalism can only express the purely human, in appearance and emotion (even if the human is idealised), and it can only evoke a purely human response. He instances the Madonna and Child of Raphael, contrasting an icon of them (fig. 26f). To represent in this way Christ, who is God as well as man, or the saints, who are men divinized by grace, has a Nestorian tendency (p. 195). There is a further theological reason for the tendency to naturalism in the scholastic teaching that sin and grace are external to human nature (p. 214f). Nestorianism was indeed one of the dangers that the icono-

clasts were concerned about, and the reply given by their opponents was that the icon of Christ does not represent his nature (either his human nature or his divine) but his person (pp. 150-52). Of course, if this is so, the icon has to be in a high degree symbolic.

His third criticism is that Roman naturalism is often sensuous (pp. 129, 204, 212f). This, as he concedes, is recognised as an abuse by Rome herself.

While combatting Rome, the Author has also to combat other Orthodox. Art of the "Italian" style has crept into the Orthodox Church as well, and needs to be driven out again. An abuse which has been more thoroughly indigenised is the employment of icons of God the Father (pp. 16, 182f); but only that which has a visible nature can be represented by an icon (unless the icon is purely symbolic, like the picture of a hand from heaven), so an icon of God the Father is absolutely unlawful, although it has a history of some centuries. Indeed, even some *ancient* Christian art, from the catacombs, etc., is open to criticism (pp. 19, 111); and the decision of the Quinisext Council of 692 (canon 82), though not accepted in the West, meant that purely symbolic depictions of Christ, previously permitted, were from then on forbidden; and it was thenceforward required that He be represented in His concrete humanity so as to emphasise the truth of His incarnation (ch. 6).

In showing that the icons of Christ and the saints are not *purely* symbolic, the author explains that a physical resemblance is intended, and produces striking evidence that it has sometimes been maintained over very long periods of time (p. 196f, fig. 20f). The Orthodox Church, unlike the Western Church, has never accepted the painting of icons according to the imagination of the painter or from a living model. It is therefore a somewhat damaging fact that evidence of portraits of Christ and His Mother, the chief subjects of iconography, is not traceable before the fourth to sixth centuries, as his own evidence shows (ch. 3). It looks as if it ought to be admitted that the prototypes of their icons, like those of the icons of Old Testament figures and angels, may have originated in an artist's imagination, and that if so the physical resemblance is simply that common to male or female humanity.

Icons, said St. Nilus of Sinai and St. Gregory the Great, are important because they are books of the illiterate (pp. 104, 133f). These Fathers seem also to have regarded them as pictures of events rather than as portraits of individuals. The effect of the Iconoclastic Controversy, as in the teaching of St. John of Damascus (p. 56), was to stress the significance of icons for the literate also (who likewise have eyes as well as ears) and to highlight portrait-icons (which most offended the iconoclasts). Icons of Christ and the saints were defended by the Seventh Ecumenical Council on the grounds that Christ and the saints possess true humanity. It was a pertinent and perhaps sufficient defence. But to say that icons are defensible on the grounds of the

doctrine of the incarnation is not the same thing as to say that they are *obligatory* and are *part* of the doctrine of the incarnation, as Ouspensky, contradicting Bulgakov, seems to claim (p. 175f). Icons have didactic value, but they also have dangers (especially portrait-*icons* and above all, perhaps, three-dimensional ones); the use of them is nowhere commanded in the Christian Gospel; and the right attitude of Christians towards them would appear to be that commended by St. Paul on other doubtful matters of practice, namely, to follow one's own conscience, but without passing judgment on those whose conscience leads them to a different conclusion (Rom. 14, 1-15, 7; 1 Cor. 8, 1-11, 1). So at least it seems to Anglicans, as the Moscow report of the Anglican-Orthodox commission (para. 15) makes clear.

R. T. Beckwith

Father John: *Christ is in Our Midst: Letters from a Russian Monk*, Darton, Longman and Todd 1979, 152pp., £2.95.

Father John is Ivan Alekseyevich Alekseyev, born North of Moscow in 1873. He died in Finland in 1958. He lived the simple monastic life for over fifty years.

The Translator notes that these letters were sent by Father John to many of his spiritual children. Metropolitan Anthony of Sourozh in his pithy and disarming Foreword says honestly that these writings will strike many as "too simple", "too primitive", "naïve, perhaps even trivial". They are simple and naïve, but, because they deal with simple, personal, practical and spiritual realities, they are arresting. Letters taken from living situations over many years are bound to lose some of their immediacy, and, of course, they can tend to be repetitious. This is an ideal book, however, to have on a bedside table for "night-cap" reading.

These letters introduced me for the first time to the tradition in the Eastern Church of the unceasing prayer of the heart, known as "the Jesus Prayer". I find it intriguing and I have practised it. The words are: "Lord, Jesus Christ, Son of God, have mercy on me, a sinner". Father John (p. 2) recommends the prayer to be said one hundred times morning and evening—for a start. There is strong emphasis on the life of prayer and a rule of prayer is taken for granted. Prayer itself is not defined, but it is described and there are very helpful hints for effective prayer. He deals with many other subjects, including fasting, dreams, alcohol, inability to keep awake in services, sickness and books. He is very practical and easy to understand. Here is Godly wisdom.

I am surprised by some of the things in the book. Does "Holy Church believe that for three days the souls of the dead visit all the places where they have lived" (p. 51)? "About man's fate beyond the grave

we cannot say. It is God's will. However, I have no doubt about the salvation of the soul of an Orthodox believer" (p. 48)! Is salvation an exclusive possession of Orthodoxy? Father John writes: "When you pray, remember a Lutheran among the living, in the hope that the grace of God will lead him to Orthodoxy" (p. 48)—this sounds somewhat sectarian to me! He also writes: "Man does not die, but moves to another, eternal life" (p. 43). Christian belief in resurrection demands real death, surely! Father John is obviously a very humble man, but I question his definition of humility (p. 18): "humility is to feel good for nothing".

There comes through these letters the picture of a Christ-centred man with a delightful sense of common humanity and a twinkle in his eye. "When you are angry, do not make any decisions: and stop talking!" (p. 54). "I received the herring; you even took the trouble to take out the bones" (p. 25). "All people experience heavy times; sometimes one wants to scream" (p. 47). "Write me no more letters until you are reconciled with your aunt" (p. 129)—charming! There are spiritual nuggets too. "Christ is in the midst", and that is obvious. I think that I miss the scriptural emphasis on the indwelling Christ and the joyful assurance (not sinful presumption) of salvation by the operation of the Holy Spirit. But this is not a theological handbook, only a sample of letters penned for ordinary Christian people in everyday terms.

L. Roy Barker

A. Fissot (Editor): *Russian Orthodox Church Music in English*. St. Basil's Russian Orthodox Church in Watervliet, New York 1976. 171 pp., about £4.00.

This book of Russian Church music set to English words and arranged for four voices was published on the occasion of the 75th anniversary of St. Basil's Church in Watervliet. It has been prepared by A. Fissot, the Choir Director, and includes music for the Liturgy, and for the Wedding and Funeral Services. In the case of the Liturgy, several alternative settings are provided for most parts of the Service: there are the Moscow, Znamenny, Obikhod and so-called "Greek Chant" settings, and there are also compositions by Archangelsky and Chesnokov (of the Thrice Holy), by Bortniansky, Lomakin and Rimsky-Korsakov (of the Cherubic Hymn), by Ossorguin, Starorussky, Archangelsky and Lvov (of the Mercy of Peace), by Sheremetev (of the Lord's Prayer), and many other familiar and less familiar settings including compositions and special arrangements by the Editor. There is also a Supplement containing the Paschal Antiphons, Psalm 145, O Heavenly King, Rejoice O Queen, We Have No Other Help, and various Troparia.

The English Text, as would be expected, follows that of the Service Book of the Orthodox Church of America, but the arrangements can be readily adapted to the text of Haggood or the Fellowship Liturgy.

For the most part the Russian music has been married extremely well to the English words, though there is the occasional clash between the most natural stressing of the words and that of the music. It is a pity, for example, that it is not made abundantly clear that the second syllable of the word "Heaven" should not be given equal stress with the first, and the word "mystically" (in the Cherubic Hymn) does not suit the musical stresses as well as "in a mystery", though this is the fault of the text which the Editor was presumably obliged to use. These and other similar points are, however, only very minor blemishes in what is overall an excellent book which should prove of great value to all Orthodox churches where the Liturgy is served in the English language, and where, all too often it seems, hand-written and duplicated sheets of music present considerable problems for sensitive singers notwithstanding the obvious enthusiasm and dedication of those who produce them. The increasing use of English in Orthodox churches in Britain, the United States, and other English-speaking countries has long called for a well-presented printed and bound volume of appropriate music. *Russian Orthodox Church Music in English* certainly meets this demand in no small measure, and it is to be hoped that the Editor will feel sufficiently encouraged to produce the future volumes which are apparently intended as this volume is entitled "Part I". In the long run, English music is desirable for English words, but until suitable English music is available and acceptable to English-speaking Orthodox congregations this Russian music is eminently suited to their needs.

Graham Flegg

Short Notices

Note: Inclusion under the heading "Short Notices" does not necessarily imply that a fuller review will not appear in a later issue of *ECNL*.

Sister Edna Monica, SLG: *The Mystery of Love in Solzhenitzyn*, SLG Press 1980, 12 pp., 20p.

Inspired by Solzhenitzyn's writings and Olivier Clement's *The Spirit of Solzhenitzyn* (Search Press, 1976) this little work explores the relationship of *eros* and love to the monastic understanding of chastity. A very beautiful and perceptive book.

The Orthodox Approach to Diaconia, WCC 1980, 64 pp., £1.40

This is a publication of the WCC Commission on Inter-Church Aid, Refugee and World Service; Orthodox Task Force, and contains an introduction by Grand Protopresbyter George Tsetsis, the Deputy Director. It includes a report of the Consultation on *Church and Service* held at the Orthodox Academy of Crete in November 1978 and panel presentations on *Sharing in Service*, *Diaconia in the Coptic Church*, *Orthodox Diaconia in North America* and *The Armenian Church in her Christian Mission*. Dr. Alexandros Papaderos's "key-note address" entitled *Liturgical Diaconia* is also printed in full. All the material is in English and is highly topical to ecumenical debate.

Dumitru Staniloae: *Theology and the Church*. St. Vladimir's Seminary Press 1980, 240 pp., £4.95

A presentation of the Orthodox doctrine of the Holy Trinity by one of the foremost Romanian theologians of this century. The Author presents Orthodoxy in a highly positive way, not in any spirit of passing judgement upon Western Christians but as a liberating solution to many of the present-day problems facing Christians both as individuals and collectively in their various Churches.

George A. Barrois: *Jesus Christ and The Temple*. St. Vladimir's Seminary Press 1980, 164 pp., £3.75

This is another outstanding Biblical work by the Author of *Scripture Readings in Orthodox Worship* and *The Face of Christ in the Old Testament* (both also published by St. Vladimir's) in which the essential complementarity of the Old and New Testaments is worked out in the context of man's salvation. The idea of the Temple is seen as playing a central rôle in the pattern of Hebrew worship and in the life of the Messiah, particularly as recorded in St. John's Gospel.

Vladimir Lossky: *Orthodox Theology*, St. Vladimir's Seminary Press 1978, 137 pp., n.p.

This work is now appearing for the first time in English in a translation by Ian and Ihita Kesarcodi-Watson. It is a work of dogmatic theology, exploring such fundamental questions as "Can we know God?", "How did man fall, and how is he saved?", "How is the creature related to the Creator?". There are four chapters, headed respectively: *The Two Monotheisms*, *The Creation*, *Original Sin* and *Christological Dogma*, together with a Prologue, *Faith and Theology*, and a Postscript, *Image and Likeness*. This book provides an essential background to the reading of Lossky's other and better known works.

REVIEWS OF RECORDED MUSIC

The Divine Liturgy of St. John Chrysostom: Choir of St. Vladimir's Orthodox Seminary directed by Boris Ledkovsky. St. Vladimir's STVL 374.

I have had this disc "Orthodox Liturgical Music, Vol. 3" on my shelves for a number of years. It now comes with a new sleeve, and, what is much more important, a new sound. I offended one of my American friends, now a student at "St. Vlad's", some years ago, by saying that it didn't matter what language they were supposed to be using because you couldn't distinguish any words. What they have done, I don't know! Perhaps they have taken the original tape and

had it re-engineered. Anyway it now sounds quite clear and it is obviously English that they are singing! Then I tried my old disc, and it was as bad as ever.

St. Vladimir's is the Seminary of the "Orthodox Church in America", the jurisdiction which hopes it will unite the many jurisdictions which are now perpetuating in America not only each nationalistic background but also the political differences which strain the unity of the Orthodox Church in the Old World. The notable teachers at the Seminary are Frs. Alexander Schmemmann and John Meyendorff, whilst the latest bishop to be consecrated in the jurisdiction is Vladimir Rodzianko, who has served in the Serbian jurisdiction in London for the last thirty years or so—he is now Bishop Basil of Washington.

St. Vladimir's has now produced about a dozen discs. The first two are "selections" of hymns sung in Slavonic, whilst the rest are whole services, shortened as necessary, and sung in English. These last are excellent recordings with splendid notes by Fr. Schmemmann. The recording of the Liturgy is not quite a complete version, but it has the essentials and is well sung and recorded now. It is sung to a very good English text, for the jurisdiction aims at developing the best English texts for the use of the American Church. All the music used in the recording is Russian, except for short chants like the Easter Troparion for which many languages and many musics are used.

These records are not normally obtainable through an ordinary record shop. If they have no copies at St. Basil's House, 52 Ladbroke Grove, London W11, St. Vladimir's will post them to anywhere in the world. Write to:

St. Vladimir's Orthodox Theological Seminary Bookstore,
575 Scarsdale Road, Crestwood, Tuckahoe,
New York 10707, USA.

They will provide a list of all the recordings which they keep in stock.

Grande Liturgie Bulgare: Choers Mixtes de la Radio-Television Bulgare directed by Mikhail Milkov. Harmonia Muni HM 122.

This record combines the two Bulgarian sides from two Balkanton discs, HXA 1448 and 1449. All are pieces from the Liturgy or seasonal hymns based on "Bolgarskij Rospev" (Bulgarian traditional) chants.

In the 9th century Bulgaria was being formed from a scatter of Slav invaders who had settled in the hinterland of Thessaloniki. The brothers SS. Cyril and Methodius from Thessaloniki became missionaries to these people after they had invented a new alphabet so that the sounds of the Slavonic language could be written down.

They then proceeded to translate the Liturgy and most of the Bible into a language that Bulgarians call "Old Bulgarian" but is more generally known as "Church Slavonic". Finally, in AD 865, Czar Boris I, after a notable haggle as to whether they should become Roman Catholics or Orthodox, led his nation to become Christian. This was more than 100 years before St. Vladimir led the Russian people to take the same step. If we ignore the research of Tanya Christova and others (see HM 123) we have no direct record of what music was used by the Bulgarians in the earliest period of their Church. There is, however, a body of chants in South Russian custom known as "Bolgarskij Rospev", which is probably early music from Bulgaria, though its history is obscure.

This record is a collection of arrangements by 18th-20th-century composers of chants from these traditional Bulgarian tunes. Kompaneiski (1848-1910) was a scholarly Russian composer who gave a lot of attention to the Bulgarian chants; Bortnyansky (1751-1825) is represented by a "concerto", this being a conventional name for a work in the Italian style based on one of these chants. "The Noble Joseph" is a hymn to accompany the re-enactment of the burial of Our Lord on Holy Saturday. This is often sung to the Bulgarian chant, here arranged by the Russian composer Bahmetev (1807-1891). Gretchaninov (1864-1956) is a better-known Russian, who has arranged "I have chosen the blissful" for tenor solo and choir. Unfortunately the tenor sings with an exaggerated wobble, but this is the only blot on the performances on the whole record, which otherwise is excellent. The recordings and pressings are also excellent. The two Bulgarian arrangers on the record are Christov (1875-1941) and Nikolov (1876-1924). Christov studied under the Serbian composer Mokranjats, whose joint interests were folk music and church music, whereas Nikolov went to Russia so that he could study the body of Bulgarian traditional music there.

Easter on Mount Athos Vols I-III: Monks of the Xenophontos Monastery of Mount Athos. Archiv 2533 413, 443 and 446.

Western Christians, and especially Anglicans, take more easily to Russian Orthodox worship than to Greek. One very large element in this is that Russian church music appeals to them much more than Byzantine plainsong. The explanation is not hard to find because in the time of Peter the Great and Catharine, the Russian Church went through a phase of modernisation and took "modern" harmonised music "into its system". The origins of this new Russian chant and Anglican chant are the same, even if the Russians kept some exotic elements and also made more of this music than we have. The traditional music of the Greek Church, on the other hand, is easily dismissed by us as a lot of caterwauling. But it is, in fact, an oriental music that developed through Jewish music. Some of us who have persevered with it find the Byzantine plainsong very expressive and actually prefer it to the Russian chant. One element in this negative

bias of ours is that we don't get much opportunity to hear the traditional music of the Greek Church. Even the Greek Cathedral in London uses a style that I have heard described as "by Russian out of Queens College Cambridge". However the lesser Greek Churches in London and round the country seem able to get cantors who make a very good job of traditional chanting. Now a new opportunity for us to get to know this music is the issuing by Archiv Records of three discs recorded on Mount Athos of the Holy Week and Easter Services.

The Xenophontos Monastery on Mount Athos used to be a Russian monastery, but numbers shrank until finally, a year or two ago, all the previous monks had died. A good Abbot (Alexios) and his community of about twenty monks were invited to repopulate the empty monastery on the Holy Mountain. They moved in in 1976, and this recording was made in 1978. They cannot claim, therefore, a long Athonite tradition, but they had a good Greek monastic tradition and their voices are young and fresh, for few of them are old, yet, on a mountain where most of the monks are old.

The German recording engineers do not seem to be very confident about the Orthodox Holy Week tradition, nor, I suspect, did they get much help from the monks about how the services were pushed this way and that as long fasts were enthusiastically accepted and then in another generation found too difficult to sustain. The result has been that Mattins, in Lent, has come to be an evening service whilst the Liturgy of St. Gregory (of Rome, i.e., the Mass of the Presanctified) has come to be sung in the morning with much of Vespers. Many services have been "anticipated" so that they take place the day before the events they commemorate took place according to the Biblical record. Then new devotions have been introduced to commemorate incidents at more or less the time we associate that the incident did happen. They were probably wise, therefore, to make much of incidental noises—the sounding of simandra (wooden planks that were beaten by hammers to frustrate the Turkish banning of Church bells, here supplemented by metal sheets), the bells on the thurible chains, even the late arrivals shutting the door. All of this helps to create a sound picture of the general atmosphere of worshipping with the community. What is missing, from the first disc in particular, is the drama of events we "relive" with our Lord and the Apostles, and which were tied down to place and time in the 5th-century pilgrimage at Jerusalem. The huge crowds having to be marshalled from place to place began the distortion of keeping to the exact times. In the circumstances it was probably wise not to follow the dramatic element in the services, but to confine the marking of Good Friday and Easter Eve to hymns meditating on the events. The full texts of the hymns recorded are printed in the notes, though sometimes it is evident that the Greek text has been translated into German and from this into English in words that we are not familiar with!

Two groups of hymns represent Good Friday. The first, "Two evil deeds has Israel done" is sung after the reading of St. Matthew's Passion in a series of twelve Gospel readings. It meditates on the sufferings of Our Lord. The second group comes after the burial of Jesus: "All creation was transfixed with fear". On Easter Eve the hymns express the reactions of the whole Cosmos to the death of Christ and anticipate the Resurrection when they lead us to think of those who are normally called the "Myrrh-bearing women" as they come to the Garden by night to complete the burial of Christ. This service is popularly called the "Burial of Christ" and is held in many Orthodox countries on the late afternoon of Good Friday. It is centred upon a cloth Icon of the dead Christ called the Epitaphios, which is brought in procession into the body of the Church and displayed on a hearse-like stand called "the Tomb" for the veneration of the people. This second group of hymns leads us also to think of Christ lying in the grave and makes a parallel with the Sabbath rest.

The timing of the Passion events as we relive them in Holy Week has become so disjointed (as they were in the West until the recent revision of the Holy Week ceremonies by Rome) that the original Easter Eucharist of the Resurrection is celebrated on the morning of Easter Eve. It is the Liturgy of St. Basil. The present Vigil lasting from midnight into the early morning is a somewhat artificial liturgical compilation to re-establish the timing of the event. The recording covers the formation of the procession outside the Church. On its return to the church, the porch "becomes" the tomb of Christ and it is discovered to be empty. The Easter Stikira (Theme Song) is sung and the procession enters the church which now has every candle and lamp burning. The Easter Kanon which follows was originally "antiphon material" for nine canticles. The first and ninth Odes of this are sung on the record. Now comes the beautiful Sermon of St. John Chrysostom (unfortunately no translation is given) with the monks murmuring their acceptance of his invitation to join in the Easter Triumph. The disc ends with more simandra and bell ringing.

The third disc is of the much more normal service of Vespers on Easter Day. It is held at the proper time of day and, being Eastertide, it is short and has many Easter references. The service starts with the Easter Troparion sung as the community enters. A litany is then sung, Psalms 141 and 130, both reduced to a couple or so verses, and psalm 117 with "antiphon material" and a "doxastikon" hymn to the Mother of God follow. Then comes one of the oldest Christian liturgical texts, which we generally know as "Hail Gladdenning light". It is an adaptation of the Jewish blessing of the light at dusk, identifying our Lord with the light. The other side starts with a prokimenon (gradual) from psalm 77, which introduces the Holy Gospel. The unique element in this service is the reading of the Gospel in as many languages as people can be found able to speak them. At Xenophontes it was only two, Greek and Latin, but this symbolised that the Gospel would be preached to all the world. It was

read here with the text of the Gospel divided into three passages, each of which was read in Greek followed by the reading in Latin, and a handbell was rung before each section. Another litany is sung and the blessing given, the Easter Troparion repeated, and the people dismissed with "Christ is Risen: He is risen indeed!"

Because of its greater normality the third record might be the best for those meeting Byzantine plainsong for the first time to begin with if they cannot afford the whole set. The discs can be bought separately.

Basil Minchin

Hymns of the Japanese Orthodox Church: Japanese Liturgical Chorus directed by Titus Naishiro Kato. St. Vladimir's STVL 176.

The autonomous Japanese Orthodox Church is one of the youngest of the Orthodox Churches. Orthodoxy was first brought to Japan by a young Russian monk, St. Nicholas Kassatkin, and the Church which eventually grew out of his ministry in Japan was originally part of the Russian Church. Granted autonomy in 1970 by Patriarch Alexis, the Japanese Orthodox Church now has a native Japanese hierarchy and, though small in numbers, is a thriving and growing body of Christians. It is not therefore surprising that almost all of the music on this recording is Russian though, true to the principles of Orthodoxy, sung in the Japanese language. The first side is devoted entirely to the music of Easter, mostly Obikhod chant, but including also one Znamenny chant, Makarov's setting of "The Angel cried" and Vedel's "Christ is risen from the dead", this last being sung in Church Slavonic. The second side is devoted to music from the Presanctified Liturgy and for Holy Week, and includes compositions by Bortniansky, Chesnokov and Turchaninov, and also very tasteful settings of "It is truly meet" by E. Kato and "Let my prayer arise" by I. Chihai. The choir is well balanced and the music sensitively performed, though at times one might have preferred a slightly slower tempo and perhaps also a somewhat less enthusiastic dynamic. The singing style is clearly Russian in origin, but, and perhaps a little surprisingly, it seems to suit the Japanese language very well. The recording quality is generally satisfactory, though the review copy did suffer at times from extraneous crackles. A full text is supplied on the sleeve in both Japanese and English. Unfortunately, this has meant that no space has been left for any information on the Japanese Church, on the musical settings, or on the performers. Altogether, this is a very well worthwhile addition to any collection of recordings of Church music and it is a "must" for collectors of Orthodox records even if they already possess most of the individual items on other discs.

Orthodox Hymns of Christmas: St. Vladimir's Liturgical Chorale directed by David Drillock. St. Vladimir's STVL 979.

No less than seventeen items are presented on this disc, the majority coming from the Nativity Vigil, but including the Stikhera of the Pre-Feast, the Hymn to the Mother of God from the Liturgy, and three carols. All but four of the items are sung in English and the music for most of these can be found in *The Feast of the Nativity of Christ*, edited by Fr. Theodore Heckman and published by St. Vladimir's Seminary Press. This is a really excellent record and it well conveys the great joy of the celebration of Christ's Nativity as expressed in some of the best known Russian settings of the Christmas liturgical hymns, though also including one item of Serbian and one of Romanian chant. The four items not in English consist of the Kontakion of the Feast (sung in Church Slavonic) and three carols (sung respectively in Romanian, Russian and Greek). The Chorale consists of about seventy singers, the male members being presumably the Seminary Choir which has recorded so many of the St. Vladimir's discs. For the most part the balance and diction are very good though the style of singing the English words is unlike that being developed in the United Kingdom. It is largely a matter of personal taste whether one prefers the American style of singing English "in the Russian manner" very much influenced by Znamenny singing or a style based upon natural speech rhythm, influenced in England at least by the Anglican Church musical tradition. Whatever one's particular preference, this is a record not to be missed, and it will be found very helpful also to possess the book of music even though a leaflet giving all the words in English accompanied the recording. There is an error in the title of one of the carols as it appears in this leaflet; the correct title is given, however, both on the disc and on the sleeve.

Graham Flegg

MARIAN TRILOGY

I. IMMACULATE CONCEPTION

Just look at what kind of a family
God got Himself born into . . .
A royal genealogy.
But, before you say
How very suitable for the king of kings
—as if God should patronise the *best* people—
Remember that royalty is not immaculate
(in fact, rather seedy in places)
and kings need redemption too.
God's mother, His gateway to His own creation, was Mary.
But to step into history also endows one with ancestry—
as God's friends and chroniclers, Matthew and Luke, inform us.
A new life is embroidered into a many-lived pattern.
Four women receive commemoration,
whose background—if you remember—was not quite nice.
(God's chosen background).

Hail, Tamar and Rahab! Hail, Bathsheba!
The publicity of private lives is not passed over by holy writ;
and the exclusivity of the chosen people
is duly marred by the presence of Ruth, a foreigner.
These four women were also part of God's history,
and God knew it.

II. "CATHY COME HOME"

A homeless mother is an age-old theme;
from Nazareth to Bethlehem,
from Liverpool to London;
where and when, it does not matter—
the heartache is just the same.
But a housing shortage is not just a matter of
brick and mortar.
Home is a place in someone's heart, not
a space defined by four walls
(or even a colour TV).
Environment must be a preoccupation of the soul.
Neighbour to neighbour gives or withholds
the daily salvation.
Dare we let thousands of people trample
over the threshold of our heart?
There is no off-peak period in the caring business.

III. CONSECRATION

To leap into the hands of the living God,
to commit oneself to love and to loving,
endlessly, without limits,
is not a coward's act.
Only the bravest can dare to undertake chastity.
Not a flight from the world and the flesh—alienation—
but a partaking of the mystery of the holy flesh,
and of the nail-riven Love.
"You too shall be pierced to the heart."
Mary . . .
you, a young girl . . .
Oh, my lady!
I will not say that God chose you,
as if you had no option;
but that God chose to ask you,
and you
chose to say
Yes.

Elizabeth Moberly

NOTICES

Change of Address

Notifications of change of address should be sent to the General Secretary and *not to the Editor* please! The name and address of the General Secretary can be found on the inside front cover.

Note to Contributors

Contributors of articles and other material for inclusion in *ECNL* are requested to submit material in typescript (double-spaced with at least one inch left- and right-hand margins) on A4 paper. Considerable valuable time can be saved if reviewers, for example, would note the "house style" for titles of items being reviewed and set out their material accordingly. Reviewers are also asked especially to submit reviews reasonably near the date requested. If it is found that books received either by hand or by post cannot after all be reviewed they should be returned as soon as possible to the Editor.

Membership of the Association

Membership of the Association is open to all communicant members of the Anglican, Orthodox and Oriental Orthodox Churches and Churches in Communion with them. Enquiries about membership should be addressed to the General Secretary.

Non-receipt of *ECNL*

Complaints about non-receipt of *ECNL* should be addressed to the General Secretary and *not to the Editor* please. All despatches of issues of *ECNL* are made by Fr. Salter.

Fellowship of Saint Alban and Saint Sergius

The Annual Fellowship Retreat at Pleshey will be held from 10th to 12th April, 1981. It will be conducted by Archimandrite Barnabas of St. Elias Hermitage, New Mills, Wales.

The Annual Liturgy in St. Alban's Abbey will be on Saturday 20th June, 1981 at 11.30, followed by prayers at the Shrine of Saint Alban. There will also be a Buffet lunch available.

The Annual Fellowship Conference at High Leigh will be from 3rd to 10th August. The theme will be "The Prayer of the Heart—14th-Century Spirituality, East and West, and its Relevance Today".

Two seminars on "Church Music" will be held at St. Basil's House at 6.30 p.m. on 29th January and 2nd April 1981.

Metropolitan Anthony will continue his talks on "The Message of the Saints" following the celebration of Vespers at 7.30 p.m. on Thursdays 12th March, 9th April and 7th May.

An illustrated talk on "Bishops in Byzantine Art" will be given by Revd. C. Walter on Thursday 19th March at St. Basil's House at 7.30 pm.

The Annual General Meeting of the Fellowship will be at 5.15 p.m. on Wednesday 25th March, at Lambeth Palace. This will be followed by Evensong (at 6 p.m.), the handing over of the President's Office to the Archbishop of Canterbury (at 6.45 p.m.) and the first annual Father Lev Gillet Memorial Lecture (at 7 p.m.). The subject of this lecture will be "The Communion of Saints" and it will be given by Bishop Michael Ramsay.

All books reviewed in *ECNL* (and some recordings) can be obtained from the Fellowship.

All enquiries about Fellowship events or the purchase of books and records should be addressed to the Fellowship Secretary, 52 Ladbroke Grove, London W11 2PB. When ordering books reviewed in *ECNL* this Journal should be mentioned.

LETTER TO THE EDITOR

SIR—Since *ECNL* is a significant source of information about Orthodoxy for English-speaking readers, I thought that I should point out an inconsistency, which appears in the last issue (New Series No. 11), concerning the situation in the United States. In it, the Orthodox Church of America is designated as the "Greek Catholic Church of North America" (p. 3) and as the "(Russian) Orthodox Church in America" (p. 29). I understand that you might wish to avoid the adjective "autocephalous", which is denied to our Church by the Greek-speaking Orthodox Churches. However, it is obviously

misleading to use other adjectives, such as "Russian", which reflects neither the actual composition, nor the leadership, nor the jurisdiction, nor the predominant language in our Church—a very multi-ethnic body, which, together with the Greek Archdiocese, is one of the two largest Orthodox Churches in America. I thought that I should signal the inconsistency to you especially since I appreciated the full and objective coverage given in the same issue to Orthodox problems in the Western World.

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Pottstown, Pa 19464

(Note: The Editor reserves the right to make minor editorial changes in letters and articles received and, where necessary, to reduce their length provided that this does not change the sense of the material communicated.)

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